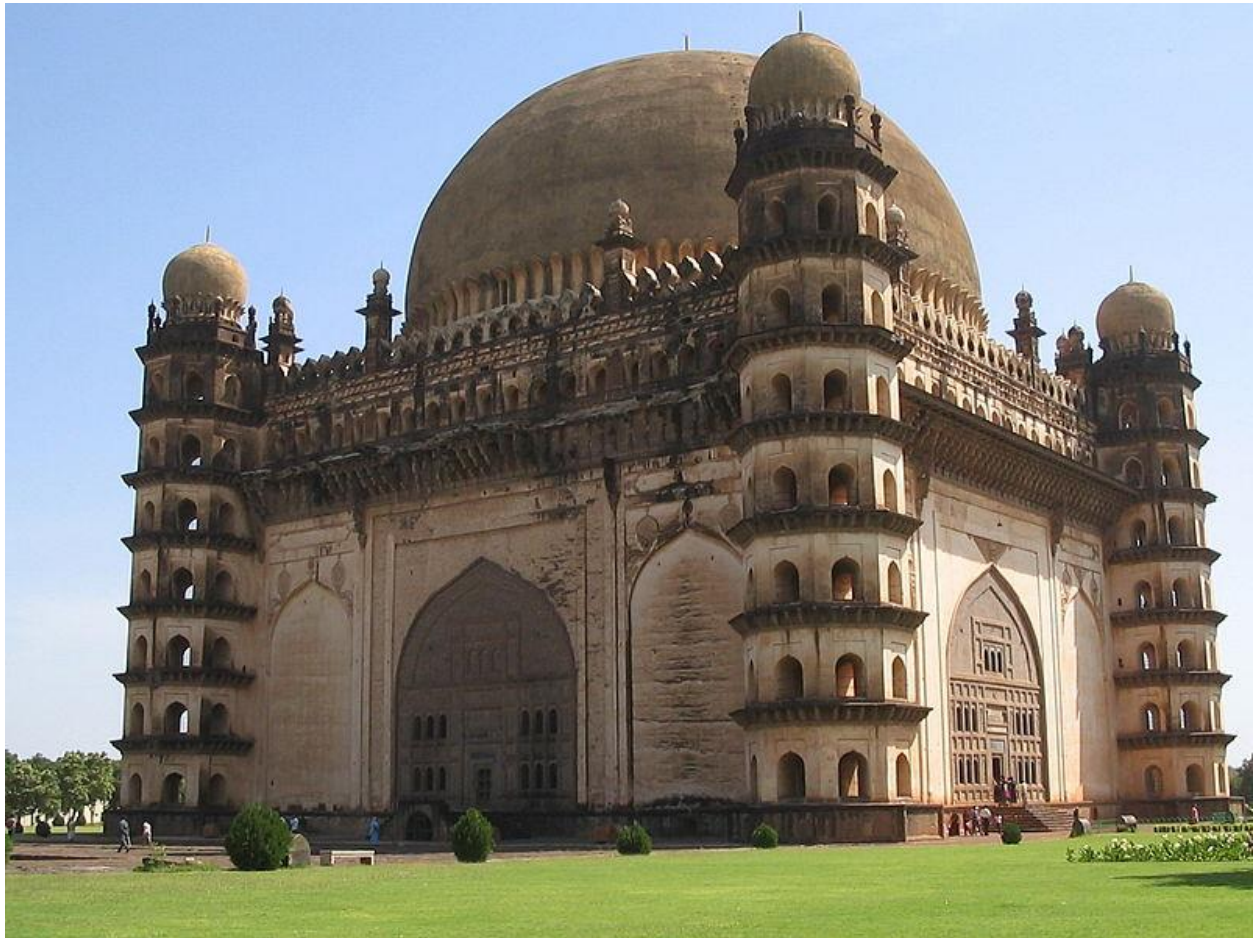


Muslim Saints of Bejapur



The mausoleum of Sultan Ali Adil Shah

**Translated into English by
Mohammed Abdul Hafeez**

Published by
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My Guinness World Record

Claim ID: 287230

Membership Number: 252956

Dear Mr. Mohammed Abdul Hafeez,

Thank you for sending us the details of your recent record proposal for 'The world record of translation of two episodes We are afraid to say that we are unable to accept this as a Guinness World Record.

The details of two episodes

Owaise of Qarni.

Tipu Sultan.

Unfortunately, we do already have a record for this category and what you have achieved does not better this. The current world record is:

A six page document entitled Universal Declaration of Human Rights, produced by the United Nations in 1948, was translated into 321 languages and dialects from Abkhaz to Zulu.

We realize that this will be disappointing to you. However, we have considered your application carefully in the context of the specific subject area and that of records as a whole and this is our decision. Guinness World Records have absolute discretion as to which Guinness World Record applications are accepted and our decision is final. Guinness World Records may at its discretion and for whatever reason identify some records as either no longer monitored by Guinness

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As your record application has not been accepted, Guinness World Records is in no way associated with the activity relating to your record proposal and we in no way endorse this activity. If you choose to proceed with this activity then this is will be of your own volition and at your own risk.

Once again thank you for your interest in Guinness World Records.

Yours sincerely,

Ralph Hannah

Records Management Team

An appreciation of work of the author by Iftekhari Silsila

This note shows as an appreciation of Iftekhari Silsila for the work of the translation of the below book by the author and adding of this book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons and on their website.

The link is as follows, which showing the author's name in the book as Mohammed Abdul Hafeez R.A. on their website. Its link is as follows

www.google.co.in/webhp?gws_rd=ssl#q=baba+tajuddin+by+mohammed+abdul+hafeez

This is the Official site of Iftekhari Silsila. ... Mohammed Abdul Hafeez R.A; Sirat Faqr-ul-Arifeen Maulana Hakeem Sayyed Sikandar Shah R.A; Swaneh-e-Maulana Room Shaikh Shibli Nomani R.A; Sufi

The verse Fateha (The opening)

It is difficult Your praise and it is hidden Your virtues in all
 You are visible there in all and You are there in everything
 For every particle, you are created from the beginning to end
 You are Sustainer of all not in this world, but in another world
 You are Lord of the worlds and you are forgiver of the worlds
 You are kind to all and Your kind favor is there for all persons
 Those who are pious then You are merciful to such persons
 Your special favour is there for them and You are kind to them
 You are the owner everyone settle deeds on judgment day
 In your hands is a penalty and a prize and you are the owner
 All our worship is for Your sake, oh Lord of the two worlds
 All slaves belong to you from the origin, if he is big or small
 For all our needs you are essential and Your personality is kind
 You give all one who calls you as You are a kind helper to all
 Guide us such right path now, on which path who went away
 With Your graces and all passed away on such path indeed
 But there will be no such way never, which is ignored by You
 So who lost and misguided on such way due to your anger
 This is the prayer of your slave and its is request of your lowest
 Accept the prayer of Sahwi as you are an owner of two worlds

Translated by
 Mohammed Abdul Hafeez, B.Com.
 Translator ' Muslim Saints and Mystics'
 (The Tadhkirah al-Awliya of Farid al-Din Attar)

& Hasth Bahist
Email : hafeezanwar@yahoo.com
Hyderabad, India.

Preface

In this book translation of episodes from Urdu language are added from the old books of Hyderabad. These episodes have been taken from the old books of Deccan (South India) and in which there are available some great achievements of the Sufi saints of Deccan, which are not yet known to the public are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will starts reading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saints are added in this book and these holy saints were passed away from the world many centuries years ago.

Even though this is a small book but due to its importance it is so great due to the coverage of many interesting events and positive

information so it is like an ocean of knowledge and information of holy saints who were passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is a small one but it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

In the beginning of this book the translator's brief biography is added for the reader's information and reference.

To write about these great pious personalities of the Deccan (South India) area is not only it is difficult, but it is very hard task as they did many great endeavours by writing Islamic books as well as for the preaching and propagation work of Islam in Hyderabad and around Hyderabad region and there were no such personalities during their time.

In this book the first episode of Hazrat Khaja Bande Nawaz Gesu Daraz of Gulberga is added and his brief introduction is as follows.

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as Khaja Sahib was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan and around this region and there was no such personality during his time.

In this book there are available brief biographies of holy Sufi saints and one episode about Hadrat Tipu Sultan and one episode about Queen Hyat Bakshi Begum of Golconda Kingdom and one episode the album of Bider is added in it. The readers will find interest in reading this book due to the positive information and great details of some Sufi saints who had arrived in Hyderabad in the olden days when there was no light of

Islamic religion was available at that time in Hyderabad and around Hyderabad region.

This book is edited and formatted as per the great book '*Muslim saints and Mystics*' in English version (Tadhkirtal Auliya by Farid al Din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

Kindly note, I have added episodes in this book and these episodes have already been published on many international websites and these episodes are very famous and popular among its readers due to their importance for the coverage of the details of events and information therein.

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| <p>The publication note in the Second Episode by Mr. David Rosenbaum of New York Times</p> <p>Farid Al- din Attar is considered one of the preeminent mystical poets of the Persian Literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries c. e. born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9</p> | |

books, including such famous works as the Manteq Al- Tayr (the conference of the birds) and the Ilahi- Nama (the book of god) . Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar' s only known prose work: Tadhkirat Al- Auliya (the memorial of the saints) , which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, attar relates the story of the execution of Hallaj, the mystic who had uttered the words “ I am the truth” in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise Al- Qarani translated by Mohammed Abdul Hafeez, B. Com. , Hyderabad, India, omitted in Arberry' s text, is included in the following link: Owaise al- Qarani.

Kindly note this episode is very popular on the internet and no other article of the same title is not meeting the reader's requirement and giving full details. So for the reason in many countries, this article is very popular and added on many web sites for the public reading as well for the reference and research purpose. The detail on U.S.A. website on which the second episode is available as follows.

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Owaise of Qarni

113k - adobe pdf - view as html

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On him, which were explained by the prophet. Then Owaise of Qarni .
.. Translated

from Urdu to English by Mohammed A. Hafeez, B.Com. Hyderabad, India. , reference book . . .

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf.And

‘Tadhkiratal-Auliya’ by Farid-AL-Din Attar

Introduction

Farid Al-din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. born in Nishapur in what is today Iran. Attar apparently was a pharmacist but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as The Manteq Al-Tayr (The Conference of the Birds) and The Ilahi-Nama (The book of God) Tadhkiratal-Auliya (Muslim Saints and Mystics) is considered world famous classical book of Persian literature which printed and re-Printed in many countries.

An abridgement, translated by A.J. Arberry, of Attar's only known prose work Tadhkirat Al-Auliya (The Memorial of the Saints) which he worked on throughout much of his life and which was available publicly before his death. Arberry's translation is an abridgement. The entry on Owaise of Qarani translated by me which was omitted in Arberry's text is added to the [above web site](#). In Tadhkiratal-Auliya Sheikh Farid-Al-Din Attar wrote many chapters and in those chapters there is full information and details of the titles are available. His style of writing is most interesting and for this reason the readers will remember the chapters from the above great book for a longer time.

Due to many great chapters this book is very famous in the world and it translations are available in many languages of

the world. Mr. David Rosenbaum's email message about the publication of the episode 'Owaise of Qarani' on the website www.omphaloskepsis.com of U.S.A.

 On Jun 8, 2005, at 9:24 AM,
 David Rosenbaum <lijphart@mac.com> wrote:

Attention : Mr. Hafeez,
 I have received the RTF file.
 Thank you.

Will post it during the next update of the site.

David Rosenbaum

 Thanks to Mr. David E. Rosenbaum of New York Times

The second chapter Owaise Al-Qarani was published on the following web site by Mr. David E. Rosenbaum as he was the editor of the web site below. Mr. David E. Rosenbaum's publication note about the entry on Owaise of Qarani. Muslim Saints and Mystics is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: Tadhkirat al-Auliya (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez, B. Com., Hyderabad, India omitted in Arberry's text, is included in the following link: Owaise al-Qarani.

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2. Owaise of Qarni (PDF)

will create 70,000 angels same as Owaise of Qarni (Clone) and when ... Owaise of Qarni told him to stay there and he went away and ...

www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf - 113k -

View as html - More from this site –Save.

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OMPHALOSKEPSIS

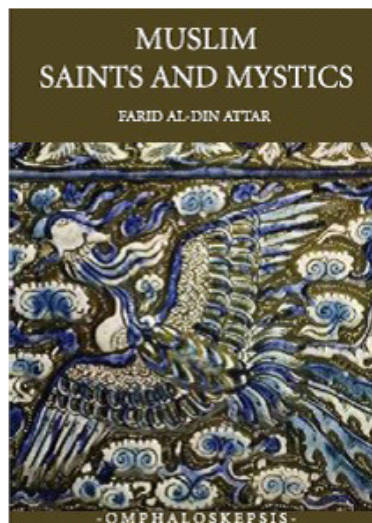
NEWS

COLLECTIONS

LINKS

Muslim Saints and Mystics

Attar



Farid al-Din Attar is considered one of the preeminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the 12th and 13th centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately 9 books, including such famous works as the *Manteq al-Tayr* (The Conference of the Birds) and the *Ilahi-Nama* (The Book of God).

[*Muslim Saints and Mystics*](#) is an abridgement, translated by A.J. Arberry, of Attar's only known prose work: *Tadhkirat al-Auliya* (The Memorial of the Saints), which he worked on throughout much of his life and which was available publicly before his death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words "I am the Truth" in a state of ecstatic contemplation. Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed A. Hafeez, omitted in Arberry's text, is included at the following link: [Owaise al-Qarani](#).

New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death

On the Friday night of Jan. 6, 2006 in Northwest Washington, when New York Times reporter Mr. David E. Rosenbaum was beaten, robbed and dispatched to his death. But in history of the book Tadhkirat Al-Auliya (Muslim Saints & Mystics) the name of Mr. David E. Rosenbaum will be remembered always as he had published the above article with the special note with the following details. 1. Some details about the life of Farid Al-din Attar . 2. The details of the works by Farid Al-din Attar . 3. He also introduced the translator (Mohammed Abdul Hafeez B.Com.) and his work of translation of the second main chapter Oweise of Qarni from the above book. The above second episode is from Tadhkirat Al-Auliya (Muslim Saints & Mystics) by Farid Al-din Attar.

My works.

Some of my English translation works include the following books.

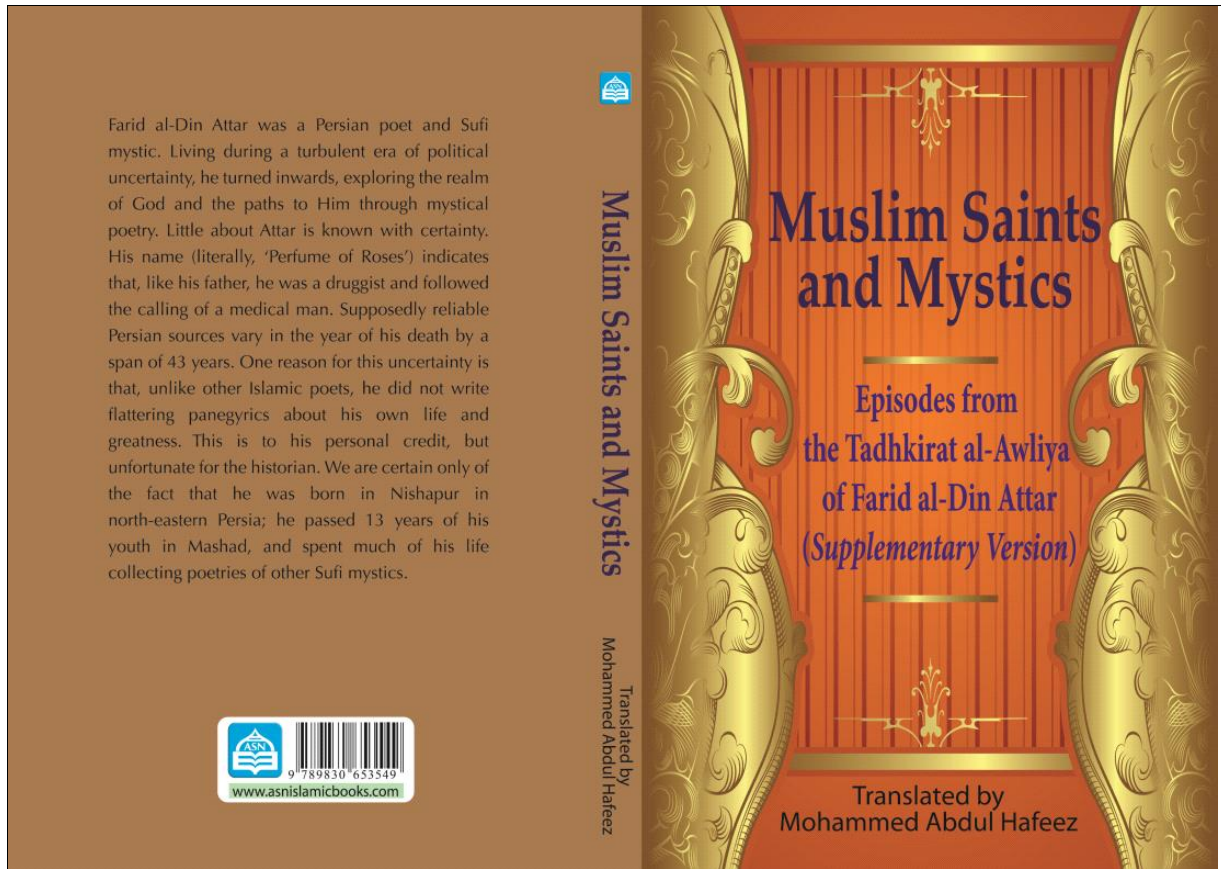
1. Tadhkirtal Auliya (Muslim Saints & Mystics) - A.S. Noordeen Malaysia.
2. Muslim Saints of Hyderabad
3. Gulzar Auliya
4. Kashaf-ul-Asrar
5. Bahar-E-Rahmat.
8. Hasth Bahist
9. 200 kid books
10. The 100 names of Madina city
11. The Muslim Saints of of Bider

12. The Muslim Saints of of Bejapur
14. Tadhkirtal Auliya (Muslim Saints & Mystics)
15. Biography of Hadrat Syed Shah Ghulam Afzal Biabani
16. Khair Majalis the advices of Hazrat Nasiruddin Chirag Dehlavi
17. Biography of Hazrat Khaja Usman Haruni
18. Biography of Hazrat Baba Tajuddin Nagpur
19. Anis Arwa by Hazrat Khaja Moinuddin Chisti
20. Biography of prophet Mohammed (peace be upon him)
21. Biography of Hazrat Mashooq Rabbani Warangal
22. Biography of Hazrat Shah Shah Afzal Biabani
23. Biography of Hazrat Syed Shah Sawar Biabani
24. Muslim Saints of Warangal
25. Muslim Saints of Chennai
25. Muslim Saints of Aurangabad

An Ad for my book

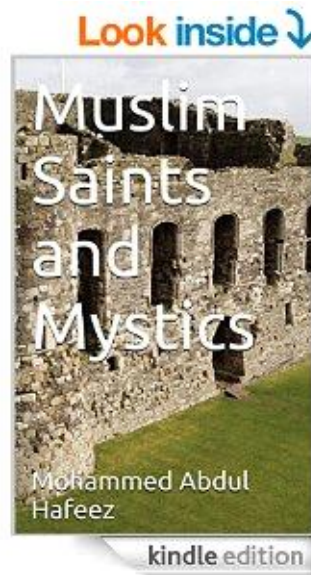
Muslim Saints and Mystics'
 Episodes from the *Tadhkirat*
al-Awliya of Farid al-Din Attar

Is already released and its selling price is RM 35.00 per copy and which can be had directly from Malaysia from the below address.



Published by
A.S. NOORDEEN
 P.O.BOX 42-Gombak,
 53800 Kuala Lumpur
 Tel: 03-40236003
 Fax 03-40213675
 E-mail : asnoordeen@yahoo.com

An Ad for my another book
Muslim Saints and Mystics'
 Episodes from the Tadhkirat
 Al-Awliya of Farid al-Din Attar
 (Supplementary version)



This book is already released by Amazon books U.S.A. during the year 2014 and its selling price is USD 5.00 per copy and which can be had directly from the below address.

In this book three lengthy episodes of Farid al-Din Attar's book '*Muslim Saints and Mystics*' are added and in which world famous episode about Sheikh Abul Hasan Qarqani is available and it is informed of the general public and other learned persons of knowledge of saints and mysticism that the biographical details of Sheikh Abul Hasan Qarqani are not found except in this episode of this book. The address is given as follows from which this book can be had directly.

Amazon.com

The Bio Links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India.

I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites. I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife’s name is Ather Fatima and my daughter in law’s name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions. 1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

My three poems

Please find my 3 poems which are as follows and these are well known and famous since my college days and which were already published in the A.U. College Magazine of Hyderabad and now I have added these poems in this book.

The Taj Mahal

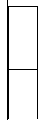
In the darkness of night
 I visited the tomb of white
 Full beautiful in the glorious moon light
 Shah Jahan's love and Mumtaz's beauty
 Making fun of today's love and poverty
 No-one leaves without feelings of beauty
 After seeing the Taj Mahal's majesty
 The Taj was reminding me the duty of love
 And showing the king's power of love
 Even today in the darkness of strife
 The Taj is preaching a lesson of love and life.
 By Mohammed Abdul Hafeez, B. Com.

In Thy memory

Her death day came with the fragrance of loving memories
 Which shaken the depth of our saddest loving memories
 Even the seasonal changes and other worldly affairs
 Could not diminish away her saddest loving memories
 Due to the saddest grief, our souls are broken
 We are worldly losers and our hearts are broken
 Oh : her saddest memories you must not die
 Guide us to cover the deliverances of the world
 Oh : the heavenly Lord takes Thou care of this beloved soul
 Who never faced any worldly peace and pleasure.
 By Mohammed Abdul Hafeez, B. Com.

The Dim flame

When the flame of her life was going to dim
 No one of us not there to say goodbye
 It is how painful for our whole lives
 That we cannot see her at death time
 Death is sure for every human beings
 But how her strange death was indeed?
 Her loving relatives were far from her
 And they cannot reach for the last visit
 We should believe in the heavenly Lord
 Who made our vast and great human land
 Sure she has gained a position in the grave land
 So, We should not worry Allah is great and known.
 By Mohammed Abdul Hafeez, B. Com.



The author wept very much at the Qazipet grave yard

The author upon his return from his service of the foreign country visited Qazipet after a gap of many years the grave of his grandfather and grandmother at Qazipet recently in the month of May 2014. When he visited the grave of his grandfather, which is under a big Neem tree and its shed is spread over large areas of the graveyard and my grandmother's grave is situated beside the grave of my grandfather. Both graves are well maintained so are available in the good condition.

As the both graves are under the big old Neem tree so there is too much shade as well as so much cold and peaceful atmosphere and comfort is available there. So an atmosphere of peace and comfort is available there too much due to the coolness of the branches of Neem tree which is prevailing in the grave yard. For this reason an

atmosphere of coolness and peace condition is there and due to this reason there will be thinking arise in the mind of the author that both of them living in the peaceful condition.

However the author wept too much there because his grandfather who was administrator of the shrine of Qazipet for many years and his grandmother who lived in Qazipet village for many years and she did many endeavour there and she helped many needy women and children there so now both of them are buried in the graveyard of Qazipet shrine and nobody is not there in the village to visit them from their lineage but many unknown visitors are visiting their graves there and the author have personally seen many flowers on the graves which were placed by those unknown persons.

Connection of the author's family members with Kazipet.

When my grand dad Sheikh Dadan reached Kazipet Jagir on his transfer from another place and he was attracted by the teachings of Sufi Center at Kazipet Jagir during the period of Hazrat Syed Shah Sarwar Biabani Radi Allahu anhu the successor and son of great Sufi master Hazrat Syed Shah Afzal Biabani Radi Allahu anhu. When my grand dad became his disciple and he left immediately the following things.

1 .He left his superior job in the police department. 2. He left his native place of Medak. 3. He left his big house in Medak.

Due to the kindness and favour of Hazrat Syed Shah Ghulam Biabani Radi Allahu anhu my granddad had got the job of estate administrator of Dargah Sharif and a plot of land of 1000 yards from the center of Kazipet village. On this plot my granddad had constructed a big house (Gulshan Manzil) on 500 yards and one big garden on 500 yards.

Bio, links of the author

My name is Mohammed Abdul Hafeez and I have graduated in commerce from Osmania University, Hyderabad, India. I am a Translator of Islamic books and interested in Sufi books and have translated 58 chapters from the famous Sufi book ‘Tadkiratal Awliya’ by Farid El din Attar in the year 2009 from Urdu to English and some chapters of the book were published on the below web site and due to kind grace and help of Allah there is good response from its readers in large numbers on so many web sites.

The book ‘*Muslims Saints and Mystics*’ was already published by A S. Noordeen Malaysia and in this book available 55 episodes in the year 2013 and another book Muslims Saints and Mystics also published by Kindle, Amazon U. S. A., and in this book lengthy three episodes are available in the year 2014.

I am a retired secretary and worked in a Gulf country for many years and having one son and his name is Mohammed Abdul Wasi Rabbani , who was studying in St. Domnics school Salimnagar colony Hyderabad and at K.B.N. Engineering college Gulbega and he is an IT Engineer and working abroad . We are having four little grandchildren and their names are as follows and among them Shehzan is very smart boy and my wife’s name is Ather Fatima and my daughter in law’s name is Juhi Yasmeen and she was educated in St. Domnics school Salimnagar colony Hyderabad , Vani Girls College and Madina Girls college as an extra-ordinary and brilliant student of these educational institutions.1. Mohammed Sulaiman 2. Mohammed Osman 3. Mohammed Shehzan 4. Sahrish Fatima

I enjoy doing translation of Sufi works and my translated first episode are available with the following publication note of Mr. David Rosenbaum of New York Times which is available on the above mentioned famous U.S.A. website.

At Kazipet Jagir my dad, Mohammed Afzal and my brother Mohammed Abdus Samad and Me Mohammed Abdul Hafeez and my sister Meher Unisa were born there. In Kazipet my father married to

Akthar Begum, daughter of Mr. Abdul Majeed of Bidar district who was working at that time in the education department as an education officer. After many years of service at Kazipet Dargah Sharif (shrine) with great fame and good name my granddad passed away and upon his death our big house was deserted as all members of our family migrated to Hyderabad and some other places, but my grand mom stayed in the big lonely house with her maidservant as she never thinks to leave the place of his great Sufi master. Upon living many years there she had been shifted to Hyderabad when she became ill due to the fracture of her foot, but due to her great love for the great Sufi Center at Kazipet upon her death, we had taken her dead body to Kazipet from Hyderabad and she was buried at the back side of the tomb of her Murshid (spiritual master) Syed Shah Sarwar Biabani. R. A.

During the 1986 I had tried my best to re-settle my family members from Hyderabad to Kazipet Jagir but I was not successful in this matter as my son's (Mohammed Abdul Wasi Rabbani) application for admission in St. Gabriel school Fatima Nagar was not accepted there due to late submission. We are staying in Hyderabad with our family members, but we never miss any chance to visit the holy shrine of Hazrat Syed Shah Afzal Biabani R. A. and Hazrat Syed Shah Sarwar Biabani R.A. at Kazipet Jagir on regular basis.

An event of the theft during the service of period of my grandfather at Qazipet shrine

During the period of Syed Shah Ghulam Afzal Biyabani this event was happening. At that time there was a grant of Rupees fifty towards the salaries of the staff of Noban Khana (the place from where time is announced by the beat of the drum) in which there were some staff members used to work there and it was headed by the supervisor. By the government of H.E.H. The Nizam of Hyderabad there was every month the royal grant which was used to reach to the custodian of the

Qazipet shrine through the supervisor from the government treasury. From there it will reach to the administrator of the estate and who will used to distribute the amount of salaries to all concerned staff.

As per reference by Tufazal Hussain advocate that one month the supervisor of Nobat Khana who was obtained the amount of Rupees fifty towards the salaries from the Royal treasury office and he was fled to Hyderabad. But in the shrine building the staff members were waiting for him to receive their salaries from him and but at last they were able to know that the supervisor was fled from Qazipet and he was reached to Hyderabad.

At that time the custodian of the shrine of Qazipet was in Hyderabad. So the estate administrator Sheikh Dadan, who was grandfather of the translator of this book was informed the details of this case to Tufazal Hussain advocate and this event was mentioned by Syed Khaja Sadat Hussain Biyabani in his Urdu book 'Lemat Biyabani' (This book was already translated by me with the title of *Biography of Hazrat Syed Shah Ghulam Afzal Biabani* and has been posted by in the paperback and electronic book formats on amazon.com) and he was mentioned the details of this event on the pages 110-111 of his book and he was requested to take action against the supervisor of the police department. In his reply Tufazal Hussain advocate wrote him that as the custodian of the shrine is present in Hyderabad and if we start action against him, so due to kindness if the culprit will be forgiven by him then it will be not proper in this matter to initiate the case against him. So it is better to take the approval of the action from the custodian of the shrine first so that it is proper to take further action in this matter.

It was learnt by me that the estate administrator Sheikh Dadan was sent the letters by the post to Hyderabad for the kind perusal of the shrine custodian there.

The estate administrator Sheikh Dadan who is the grandfather of this translator and in whose memory this event was especially translated from the following book for the information of the readers of the International Internet Libraries in U.S.A. especially for the readers of these two websites as follows. www.calmeo.com and www.scribd.com

Upon this it was happened that supervisor of Nobat Khana after spending of the amount was reached to see the custodian and he told him all details in this matter and he requested him to forgive his mistake and he made loud and cry in this matter and he requested him to allow him to join back in his post.

It was learnt later that the custodian of the shrine was kept the supervisor at his residence in Hyderabad for a period of three days. During that period the letters of the Estate Administrator and the advocate was reaching for him. Upon this he was given the travel expenses from Hyderabad to Qazipet to the supervisor of the Nobat Khana and was sent him from Hyderabad to Qazipet and he was given the instruction to the estate administrator which is as follows.

“ That the supervisor was presented in his service and he ashamed of his bad deed so he was forgiven his mistake in this matter. So you also forgive him and allow him to join on his duty. Otherwise, he is poor person having small children with him so they will become economically poor and will be destroyed in this matter. Arrange the salary of Nobat Khana staff members from another fund.”

So after some days the supervisor was coming back to Qazipet from Hyderabad and he was allowed to join in his post as per order the custodian of the shrine of Qazipet and the staff members of the Nobat Khana was paid their salaries from the other fund by the administrator of the estate.

Reference: from the Urdu book ‘*Lemat Biyabani*’

By Syed Khaja Sadat Hussain Biyabani

Translated by

Mohammed Abdul Hafeez, B.Com.

Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

In the last I request the readers of this article to pray for our

grandmother and grandfather for which the author will be obliged to them for their kind help and cooperation in this matter. I am also obliged to the unknown visitors of the graves of the my grand father and grand mother at the graveyard of Qazipet Dargah for their kind visits and placing of the flowers on the graves and for which I could not forget this favour and attention so I will pray for them in this matter to extend my heartfelt thanks in this matter.

Mohammed Abdul Hafeez, B.Com.
Translator ‘ Muslim Saints and Mystics’
(The Tadhkirah al-Awliya of Farid)

Dear Mr. Hafeez Sahib
Wa alaykum Assalaam,

Jazakallah for your sincere time and efforts it is an impressive contribution Indeed, it is a nice English Translation and will help us to share with English speaking people. There are certain places need to be updated in your translation. May Allah swt bless you with the spiritual support of Hadrath Syed Jalaluddin Jamalul Bahar Mashooq Rabbani.

I believe we should enhance the compilation done by Hazrath Syed Aulia Quadri RA around some 55 years ago-- there are other historical books (should be available in A.P. Archaeology and State Central Library and other libraries .I know some books such as Mishkat un Nubuwwah by Hazarath Syed Ghulam Ali Shah R.A., Mahboob-zil-Menon - Tadkiray Aulia Deccan page 248 and Tawariqul Auliya second part page 528.

Insha Allah, Ali pasha will gather the information on Hazrat Mashooq Allah R.A from above mentioned books and from other sources and we will print a revised edition soon.

Once again, thank you and our heartfelt appreciation for your translation work.

Wassalam.

Kind Regards,

Syed Jalal Quadri

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Preface

This book ‘Auliya Bejapur ’ (The Biographies of Sufi saints of Bejapur) and it is a new book and which is published in the year 2013 A.D. in the Urdu language. Please note it is a biography book about Sufi saints of Bejapur.

This is a small book in which the biographies of Sufi saints are added and in this book there are some great achievements of these great Sufi Masters of Deccan (South India) from Bejapur area which are not yet known to the general persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Regarding second episode of the biography of Hazrat Meran Ji Khudanuma Hussaini Saheb Saheb and who belongs to Hyderabad city, but when Sultan Abdullah Qutub Shah of Golconda Kingdom has sent him to Bijapur for diplomatic mission work in the year 1046 A.H., and while during his stay there he became devotee and *Mureed* (disciple) of Hazrat Shah Aminuddin Ala and left the employment of the Sultan of Golconda kingdom so for this reason this episode added in this book.

From the above facts and details, if the readers will starts reading this book’s first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and these holy Sufi saints were passed away from the world many centuries years ago.

Even though this is small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and

information of holy saint and who was passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam. This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

To write about these great Sufi saints is not only it is difficult and but it is very hard task as they were not only great pious personalities of their time in Deccan (South India) region but they were also a great Sufi Masters in Deccan area who struggled hard for the preaching and propagation of Islam centuries ago so in brief among them some were Qu’tubs (highest cadre in spiritual pivot at axis) of their time in Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islam in South India and around it and there was no such personality during their time. In this book there are four chapters.

Translated by:

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Translator ‘ Muslim Saints and Mystics’

(The *Tadhkirah al-Awliya* of Farid al-Din Attar)

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1.Hazrat Syed Shah Shams Alam Hussaini Bejapur

He belongs to the great pious personality of Bejapur and he is resting in this city.

Name.

His name is Syed Ahmed and but he is famous with the name of Syed Shah Shams Alam Hussaini and his father's name is Syed Jalaluddin alias Syed Shah Chanda Hussaini and his younger brother's name is Syed Mohammed alias Hazrat Syed Shah Noor Alam Hussaini and he belongs to a Sadat family (descendant of the holy prophet through his daughter Hazrat Fatima) member.

Genealogy.

He was connected to Syedna Imam Hussain in 23th generation. He is well known as Sham Alam because he was great pious person among holy saints, so he was like a shining sun.

- 1.Syed Shah Chanda Hussaini.
- 2.Syed Ali Jehan Shirin.
- 3.Syed Qizer.
- 4.Syed Mohammed.
- 5.Syed Ahmed.
- 6.Syed Yahiya.
- 7.Syed Zaid.
- 8.Syed Hussain.
- 9.Syed Sirajuddin.
- 10.Syed Sharafuddin.
- 11.Syed Zainuddin.
- 12.Syed Abul hasan.
- 13 Syed Mohammed Abdullah.
- 14.Syed Ahmed.

- 15.Syed Umar Israrullah.
- 16.Syed Yahiya.
- 17.Syed Hussain Aldamga.
- 18.Syed Abul Hasan.
- 19.Syed Hussain Asghar.
- 20.Syed Ali Asghar.
- 21.Syedna Imam Ziad Shaheed.
- 22.Imam Zain al Abdin.
- 23.Syedna Imam Hussain.

His father.

His father's name is Syed Jalaluddin alias Syed Chanda Hussaini and he belongs to Sadat (descendant of the holy prophet through his daughter Hazrat Fatima) family member and he belongs to the old pious personalities of Deccan (South India). He came to Deccan (South India) from North India during reign of Sultan Yousuf Adil Shah of Bejapur and settled down in Gogi village of Taluq Shahpur district of Gangangur which belonged to Bejapur Kingdom. At that time there was a public kitchen (longer Khana) in Gogi village which was run by the funding of the Sultan Ibrahim Adil Shah. So many pious personalities have come there and resided in the Gogi village. When he arrived in the above village and started teaching work of Islamic knowledge and also he was always busy in preaching work of Islam there.

He was a man of miracles and great tasks and endeavours . Sultan Adil Shah was a great admirer and devotee of him and he was used to present in his service and used to give him huge amounts. So for this reason he was free from the economic struggle and for this reason he was always busy in the teaching and preaching work of Islam and till his life he was busy in this work.

He left this world on 10th Shaban 858 Hegira and he was buried in Gogi village and Sultan Yousuf Adil Shah constructed his tomb over his grave there. As Sultan was his great admirer and devotee, so he was shocked upon his death so in this matter, he advised that upon his death he should be buried at the foot side of the Sheikh. So as per his advice minister and royal courtiers have buried him in Gogi village at the side of the **Sheikh's tomb.**

He was very old Sufi master of Deccan (South India) and his biography is very important due to the coverage of many interesting events and positive information in it so it is like a treasure of knowledge and information of the above holy saint who passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation of Islam in Deccan area so this episode is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

The visitors will visit the mausoleum from near and far away places in large number and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name. Upon his father's death, his son Syed Mohammed alias Syed Shah Noor Alam Hussain became his caliph and successor and he was busy in his shrine for the teaching and preaching work for a period of 45 years and he was died in the 903 Hegira and he was buried at the side of his father's tomb.

Birth.

Hazrat Syed Sham Alam Hussini father of Hazrat Syed Shah Chanda Hussaini came from North India to Deccan (South India) and he was settled down in Gogi village at the time of Sultan Adil Shah of Bejapur and at that time he was born there.

Childhood.

From his childhood there were indications of light, of *Velayat* (saintliness) on his face and he was very smart and beautiful gentleman and there have been many miracles which were done by him since his childhood period and since at the age of 7 or 8 years he was busy in engrossment and his miracles and *Kashaf* (revelation) and these details are in large number.

An event of his childhood.

Once his father has asked him to bring water for ablution, so he has brought water for him and by chance a crow came there and drank water and went away so his father has told him that the crow has drunk water from the pot so change the water so he told that is this possible that the crow which will drink the water and will be alive till now.? When he said these words, then the crown fell down on the ground and died at once there. So his father told him as the condition of *Jalal* (majestic) has reached at its heights in you, so now you leave with us and so you are permitted to go some other place from here.

Sincerity.

At the time of the above miracle he was very young, but due to his sincerity he has started the preparation of the journey and visited his father at the time of his departure and he sought his father's final advises in this matter. His father after giving some important instructions and has awarded him caliphate and has asked to makes a pledge (*Bay'ah*) (pledging spiritual allegiance) and gave him toddy fruit and has instructed him that during his journey at the place of his stay to bury the toddy fruit in the ground and to perform ablution on it and if there be will branches from the ground in the morning, then he should settle down in that area for the teaching and preaching work of Islam otherwise he should proceed further and continue his journey in the name of Allah.

The effect of Allah Akbar

When he left Gogi village there was rainy season and he was reached river Krishna at the night time and at that time there was a great storm on the river and there were no sources to cross the big river of Deccan (South India) so for this reason he recited *Allah Akber* and for this reason the water of the river was stopped for some time and so while thanking Allah he has crossed the river safely without any problem and difficulty.

Arrival in Raichur city

Upon passing many places he was arrived in Raichur city and as per the instruction of his father, he buried the toddy fruit in the soil and performed ablution there and he stayed there for some days and was planning to proceed further, but one day he was performing ablution for some prayer and has seen some green long branches which were coming from that toddy fruit from the ground level so as per his father's instruction he was settled down there and his grave is also situated there. The branches of toddy fruit after some time, we're grown up and many trees were developed there. These branches which were grown up and become many trees and lived for many years, but due to thundering some were burnt down and some were falling down on the ground.

Habits.

He used to sit under the margose tree in the condition of engrossment and many of the servants of the shrine used to present there also. On this occasion devotees and people from various walks of life, irrespective of caste and creed, assemble from near and far, irrespective of religion and beliefs, gather there to seek blessings in large numbers and will visit Sheikh for the fulfillment of their desires and wishes for the sake of his prayers and blessings. .

Prophet Yousuf's grace.

He has an attractive personality and look and there were always *Anwar Ilahi* (grace of Allah) on him. At that time of his youth period he was very handsome and very attractive, so he has looked like prophet Yousuf (peace be upon him) and he graced with *Tajaliat Rabbani* (celestial illumination of divine light) on him so for this reason those who look at him were surprised for his grand look. It is known that there two teeth which were lengthy so they were out of the lips of him and in which there was light in them.

Miracle.

Once he was sitting under a margose tree as per his usual habit in the condition of engrossment. One day the local ruler's wife visited that area for entertainment purpose and at the time of her return she has passed from the place of Sheikh and when she has seen him and she thought in her mind that the *Fakir* is very handsome and graceful but his two teeth are very ugly in the front side of his mouth as the women was very beautiful and lovely so for this reason she was proud of her beauty and her graceful look.

While thinking the above the lady has returned back near her residence and at that time all of a sudden all her teeth were falling down on the ground due to the great miracle of the Sheikh. For this reason she was upset and angry in this matter and upon reaching her residence ,she has explained all details of the event to her husband that at such place there is one *Fakir* is sitting who is very handsome and smart one, but his two teeth are lengthy and outside of his mouth so for this reason she thought in her mind about him due to her feelings of hatred that he is handsome but due to his two teeth he is looking ugly. The husband who was a local ruler of the place and upon hearing all

details of events he has asked her to proceed there immediately and to ask his pardon for her wrong thinking with great respect and honour so that *Fakir* may help her due to his kindness and favour in this matter.

As per her husband's instruction that women had gone to the *Fakir's* place and find him on condition of engrossment so she has stood there while folding her hands. After some time Sheikh saw her and the women began weeping and crying due to her big problem and she has requested him to forgive her her mistake in this matter. So for this reason Sheikh due to his kindness and favour, he has asked her to put all fallen teeth in her mouth so she did the same and upon putting all teeth in her mouth and the teeth were re-fixed again in their previous places by the grace of Allah due to Sheikh's prayer in this matter.

Generosity.

When the women saw Sheikh's above great miracles and she was very much affected in this matter and she has requested him to pray for the birth of a son to her so Sheikh prayed for her in this matter and Allah has granted his prayer and after some period a boy was born to that woman of the local ruler. Due to above miracles the local ruler and his wife come to the shrine of Sheikh and accepted the religion and become his devotees permanently. The local ruler has constructed the following structures in the shrine. 1. Mausoleum. 2. Mosque. 3. Well. 4. Caravan serai (travelers building). Due to kindness and grace of Allah both husband and wife were buried in the foot side of Sheikh upon their deaths.

Death.

There is no death for pious and holy personalities of Allah, but as per the rules and regulations Allah transfer them one place to another and another world is better than this world and

its transfer is well known as the death or end of life. This great pious personality of Allah left this world on 15th Safer in year 892 Hegira.

As per reference from book '*Tariq Auliya Raicher*', that Sheikh was only 18 years old at the time of his death.

Genealogy.

1. Hazrat Khaja Moinuddin Hasan Sanjari.
2. Hazrat Khaja Bakhtiar Kaki.
3. Hazrat Khaja Fariduddin Gunj Shaker.
4. Hazrat Khaja Nizamuddin Auliya.
5. Hazrat Akqi Sirajuddin Aoudhi.
6. Hazrat Khaja Shamu Zahedin Alauddin Haq.
7. Hazrat Khaja Ashraf Jahangir Haji Samastani.
8. Hazrat Asaduddin Zinjani.
9. Hazrat Khaja Arif Billa Bin Ziauddin.
10. Hazrat Jalaluddin alias Syed Shah Chanda Hussaini.
11. Hazrat Syed alias Syed Shah Sham Alam Hussaini.

The Urs (death anniversary).

Every year on the 15th of Safar the Urs ceremony is celebrated and the lights are illuminated on the mausoleum. On this occasion people from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the above dates of Muslim calendar at the famous mausoleum of Syed Shah Sham Alam Hussaini every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

During the Urs (death anniversary) time the visitors in large number will visit the shrine for the fulfillment of their desires and wishes for the sake of the Sheikh's name. In this way the above ceremony will be arranged on a grand scale and the

visitors will visit the mausoleum from near and far away places in large numbers will visit the shrine and pray Allah for the fulfillment of their desires and wishes for the sake of the Sheikh's name .

Devotion of the rulers of the Kingdom of Hyderabad.

During the rule of the Nizams of Hyderabad there will be presentation of flowers and oudi (aloes wood) in the shrine of holy of the saint of Deccan (South India) and also there will be a local holiday in Raicher city during the Urs (death anniversary) time.

Reference book :

'Faizan Auliya Deccan ' by Mohammed Ali Majdadi

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Translated by:

Mohammed Abdul Hafeez, B.Com.,

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Hyderabad-36,

India.

2. Biography of Hazrat Khaja Bande Nawaz Gesu Daraz Gulberga



The political background.

During the early 20 years of the 14th century the Khilji Kingdom of Delhi met its downfall, but actually its downfall was started at the time when Sultan Alauddin Khilji was died and he was the greatest king and successfully administer and as well as he was a powerful ruler of the Kingdom and during his period there was peace and security of the people was available in the kingdom. He tried hard for the following reforms and he was most successful in this matter.1. Economic

reforms.2. Organization of state.3. Corruption.4. Price control of the essential commodities.

Due to the above reforms and facilities and which brought the general public in the best and comfortable situation. As per saying of Hazrat Nasiruddin Chirag Dehlavi that “The general persons of the Kingdom were in a condition of great comfort and happiness.” In the year 1320 A.D. the ruler of Dabulpur Punjab’s governor Ghazi Khan proceeded towards Delhi and occupied it and declared himself as Sultan Ghyasuddin Tughlaq and after him and after five years during the year 1325 A.D. Sultan Mohammed Bin Tughlaq was crowned in the Delhi Kingdom and the great historian Ziauddin wrote about him the following details in the history book of ‘*Feroze Shahi Kings*’ which are as follows. “Allah made his personality, wonderful and strange in the mankind due to the following reason.”¹ 1. Contrary to nature.

For the above reason the historian and learned persons could not able to understand about his above nature and his activities. He was a great learned person as well as genius Sultan, but he was taken many wrong and useless decisions which brought many bad and dangerous results in the Kingdom and for these reasons the general persons have undergone many disastrous problems and difficulties during his ruling period.

In the year 1347 A.D. Alauddin Hasan Bahaman Shah, who was Amir (governor) of the Deccan (South India) and he declared his Bahmani Kingdom in the Deccan (South India) and in this way the rule of Bahmani Kingdom was started and he made the capital of his kingdom as Gulberga. At that time in Delhi Mohammed Bin Tughlaq was died in the year 1351 A.D. and he was succeeded by Feroze Shah Tuglaq and this new Sultan immediately after his crowning started arrangement of the collection of pardon letters from the families and persons who met the injustice and great difficulties by the former Sultan Mohammed Bin Tughlaq and put all those papers in the Sultan Mohammed Bin Tughlaq’s grave in Delhi. This shows the great injustice and problems done by the Sultan Mohammed Bin Tughlaq during his period of rule due to his wrong and controversial decisions and royal orders in the kingdom.

The religious background.

During the fourteen century there was started the preaching of the following knowledges by the Sufi saints and due to their endeavours and hard tasks there was great progress in this matter.

1. Basic teachings and practical knowledge of Islam. 2. Basic teachings and practical knowledge of Sufism.

Due to the above reason the Sufi Saints of the Deccan (South India) were used to present the religion of Islam in such shape and format which is acceptable in the Indian Society and culture and so for this reason there were discussions at that time about *Zaheri* (outward) aspect of the Islamic religion and for this reason the teachings of this aspect were adopted by Sufi Saints for their propagation work of Islam to the general persons. For the above reason the following things were in progress. 1. Reading of books of Sufi Saints. 2. Explanation work of the Sufi Books. 3. Importance was given to the ethics. 4. Teaching of Arabic language. 5. The teaching of *Hadith* (traditions of Allah's prophet). 6. Exegesis of Quran.

During the above century there was great interest in learning and religious study was begun due to reaching of the theory of 'Unity of Existence' of Sheikh Abkar Mohiuddin Ibn Arabi in India. There is also another information which is available that Fakher Uddin Iraqi who died in the year 1289 A.D. and who has also spread the above thoughts of Ibn Arabi in India. Till the crowning of Feroze Shah not only the books of Ibn Arabi were reached in India, but there was progress of discussions in this matter and also there was an explanation of his works. There were discussions of the above works in the letters of learned persons in India. Due to slogan (Nara) of '*Anal Haq*' ('I am the Truth') there was *Fatwa* (a religious proclamation) of Feroze Shah for the death penalty. Due to giving much importance of Islamic law and Islamic *Fiqah* (Islamic Jurisprudence) and for this reason, Ibn Arabi was becoming famous and well known as Abu Hanifa Thani.

Brief biography.

During the above period Hazrat Khaja Bande Nawaz Gesu Daraz was born on 4th Rajab 721 Hegira. In Delhi. Syed Muhammad Hussaini, commonly known as Hazrat Khaja Banda Nawaz Gesu Daraz, Shahbaz, Buland Pervaz, Muharram Razwa Niaz (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups. As per reference of Syed Ashraf Jahangir Samnani, Khaja Sahib belongs to *Sadat* (descendant of the prophet's family) family of Khurasan and those *Sadat* family members were well known and famous as Gesu Daraz. Khaja Bande Nawaz Gesu Daraz was a Murid (disciple) of the noted Sufi saint of Delhi, Hazrat Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gesu Daraz took on the mantle of the successor (*Khalifa*). When he moved to Daulatabad around 1398 A.D. owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahaman Sultan, Taj ud-Din Firuz Shah. Banda Nawaz was born to Syed Muhammad Hussaini in Delhi in 1321 A.D. At the age of four, his family shifted to Daulatabad in Deccan (now in Maharashtra). In 1397 A.D. he went to Gulbarga, Deccan (presently in Karnataka) at the invitation of Sultan Taj ud-Din Firuz Shah.

At the age of fifteen, he returned to Delhi for his education and training by Nasiruddin Chiragh Dehlavi. He was also a very enthusiastic student of Hazrat Kethli, Hazrat Tajuddin Bahadur and Qazi Abdul Muqtadir. After teaching at various places such as Delhi, Mewath, Gwalior, Chander, Aircha, Chatra, Chanderi, Miandhar, Baroda, Khambayat and Gulbarga in 1397 A.D. and died in Gulbarga in the year November 1422 A.D. His name as well as patronymic was Abul-Fatah and Gesu Daraz was his title. Among the scholars and theologians he was Sheikh Abul-Fatah Sadruddin Muhammad Dehlavi but people called him Khaja Banda Nawaz Gesu Daraaz.

Khaja Sahib had a good nature of taking care and comfort of the other persons instead of himself and whatever presented to him by any person then he will use to distribute the same to other needy and poor

persons immediately and for this reason his teacher Nasiruddin Chirag Dehlavi was awarded him the title as '*Gesu Daraz*'. Sultan Muhammad bin Tughlaq once transferred his capital to Daulatabad (Devgiri) and along with Bande Bawaz went many scholars, theologians, and mystics. His parents also migrated to the place. He was four years old at the time and Malik-ul-Umar Hazrat Syed Ibrahim Mustafa, his maternal uncle, was the governor of Daulatabad. When Sultan Mohammed Bin Tughlaq was ordered for the shifting of his capital from Delhi to Daulatabad then Khaja Saheb came to Daulatabad along with his parents. His father Syed Yousuf Hussaini alias Raju Khattal died in the year 1330 A.D. After five years Khaja Saheb came back to Delhi along with his mother and brother.

In the year 1336 A.D. Khaja Saheb and his brother became disciples of Nasiruddin Chirag Dehlavi and Khaja Saheb got caliphate from him in the year 1336 Hegira and during this year Nasiruddin Chirag Dehlavi died on 18th Ramazan. Three days after the death of his great Sufi master Nasiruddin Chirag Dehlavi, Khaja Saheb was became special caretaker of the shrine of Nasiruddin Chirag Dehlavi.

In Delhi.

On the death of his father, his mother grew angry with his brother, and he returned to Delhi. He was fifteen years old at that time. He had heard a lot about Hazrat Nizamuddin Auliya and Hazrat Nasiruddin Roshan Chiragh Dehlavi from his father and maternal grandfather and so his devotion grow with them. One day he went to prayer in the Jama-Majid of Sultan Qutubuddin, there he saw Hazrat Sheikh Nasiruddin Mahmud Chiragh Dehlavi and pledged obedience to him in 16, Rajab. Under the guidance of Hazrat Nasiruddin Chiragh Dehlavi he engaged himself in prayers and meditation and so much enjoyed them that he forbade studies and requested his teacher to allow him to do so. Hazrat Nasiruddin denied him permission and instructed him to study with attention *Usool-e-Bizoori*, *Risals Shamsia*, *Kashaf*, *Misbah* so he restarted the studies under the guidance of renowned teachers.

Title Gesu-Daraaz.

One day Khaja Sahib with other disciples lifted the palanquin bearing Hazrat Nasiruddin. His long hair stuck into the foot of the palanquin (Palki) and pained him severely, but he did not disentangle them for love and respect to the teacher. When Hazrat Nasiruddin learned of the episode, he was overjoyed and recited the Persian couplet:

"Har ki Murid Syed Gesu Daraaz shud Vallah khilaf-e-nest ki Uoo ishq baaz shud." ("Syed Gesu Daraaz has pledged his obedience; there is nothing wrong in it because he has deeply fallen in love.")

He thus gained the title "*Gesu-Daraaz*".

For a period of 40 years he was busy in Delhi for the preaching and teaching work of Islam . As per his mother's instruction he was married at the age of 40 years. The details of his sons and daughters are mentioned as follows. 1. Two sons. 2. Three daughters. On 11th November 1398 A.D. he was migrated to Doulatabad from Delhi along with his family members and parents and at that time Khaja Sahib was 80 years old and from Bahdurpur, Gwalior, Bahandir, Chanderi, Baroda, Sultanpur, Khambait, Khaja Sahib and his family members were reached to Doulatabad.

During the above long journey of many days, many thousand his devotees welcomed and greeted him on his way in the above old Indian cities. As per records of history, it is clear that Khaja Sahib was advised his disciples for his final resting place in Doulatabad near his father's grave, but due to the invitation of Sultan Feroze Shah Bahmani to visit Gulberga city so Khaja Sahib left from Doulatabad and reached Gulberga city. In the year 1400 A.D. he was arrived in the land of Gulberga. His shrine is located in the western side of the Gulberga fort in which he had spent some time there, but due to some difference with the Sultan he left that place and shifted to the present area where his tomb is situated.

Khaja Sahib was busy in Gulberga city for a period of 22 years in the preaching and teaching work as well, writing of Islamic books and he was died on 16th Ziqad in the year 825 Hegira. He advised his disciples

to bury him in the city of Khuldabad but due to some un-known reason he was buried in Gulberga city.

Works.

Khaja Sahib authored many books, so in this matter, it is not confirmed how many books he has authored. As per history records he has written total 105 books. As per reference in book '*Alkwaraq*' that he has written 125 books. In the book '*Sair Mohammed*' it is mentioned 36 books and in the book of '*Tariq Habibi*' 45 books are mentioned. He has written many books and in which he has discussed the following subjects in them. 1. Knowledge of exegesis of Quran. 2. Traditions of Allah's last prophet. 3. *Fiqah* (Islamic Jurisprudence). 4. Kalam (speech). 5. Sufism.

6. Poetry.

Band Nawaz authored about 195 books in Arabic, Persian and Urdu. His *magnum opus*, *Tafseer Multaqat*, was compiled into one book very recently. He also composed a book on the Prophet of Islam titled '*Miraj-al Ashiqin*' for the instruction of the masses in Deccani, a South Indian branch of the Urdu language. He was the first Sufi to use this vernacular which was elaborated upon by many other Sufi saints of South India in later centuries. He wrote many treatises on the works on Ibn Arabi and Suhrawardi, which made the works of these scholars accessible to Indian scholars and played a major role in influencing later mystical thought. Other books authored are '*Qaseeda Amali*' and '*Adaab-al-Mureedein*.'

Books.

Tafseer-e-Qu'rane-e-Majeed
Multaqit
Havashi Kashaf
Shairah-e-Mashareq
Shairah Fiqah-e-Akbar
Shairah Adab-Ul-Murideen
Shairah Ta-arruf
Risala Sirat-Ul-Nabi
Tarjuma Mashareq

Ma-Arif
 Tarjuma Awarif
 Sharah Fasoosul Hukm
 Tarjuma Risala Qerya
 Hawa Asahi Quwwat-ul-Qalb

In addition to above subjects, he was much interested in the poetry and in which he has explained the subjects and matters of Irfani (intimate knowledge of Allah) and Natiya (encomium on the holy prophet).

Teachings.

In his teaching there was much importance for the following.

1. *Peer* (religious Teacher.) 2. *Murid* (disciple).

His sayings.

“The disciple can observe *Nazara* (view) of Allah in the heart of his *Peer* (spiritual master) and the *Peer* can see him in the heart of his *Murid* (disciple) and about this relation Khaja Sahib has explained further details that the sun’s reflection is very clear in the water but such direct reflection on the wall is not available. So the *Peer* (spiritual master) is like water and the wall is like *Murid* (disciple) and if the wall is kept near the water then the sun’s reflection will be there on the wall due to the nearness of the water.” Khaja Sahib has given much importance to the following things. 1. *Tazkia Nafas* (purification of mind). 2. *Tawajja Nam* (attention). He explained *Tazkia Nafas* (purification of mind) can be had by the decrease of the following four things. 1. Less eating. 2. Less talking. 3. Less sleeping. 4. Less contacts.

Tawaja Nam (attention) will be free everything from the heart which will belongs to Ghair Khuda (other than Allah). Khaja Saheb says *Maraqaba* (meditation.) is the source of the knowledge and it is also source to reach towards the goal. He explained the literal meaning of *Maraqaba* (meditation.) is like *Sawari* (riding) on the camel to reach towards his friend. And its Istalahi (secondary) meaning is the presence of one person before his friend and to keep good hope of the meeting with his friend.

The theory of love.

The theory about the love of Allah is the basis of Khaja Sahib's teachings. The further explanation on this matter is as follows. "The reason of creation (Takhliq) and its secret is love and knowledge of Allah and If there will be no love then the sky will not revolve. If there will be no love, then there will be no uproar in the rivers. If there will be no love, then there will be no rain fall. If there will be no love, then there will be no growth of verdew (Sabza). If there will be no love, then there will be no large number of animals. If there will be no love, then there will be no status of eloquence. If there will be no love, then nobody will worship Allah. If there will be no love, then nobody will watch the grace of Allah."

The Urs (death anniversary).

The basis of the ceremony of Urs is taken from the Quran. There is one chapter number 19 in the name of Mariam in the holy Quran and its verse 15 is about prophet Yahiya (A.S.) and its translation is as follows. "15. So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again) "

In the light of the above verse there is an importance of following three days. 1.Birth.2.Death.3.Day of judgement. The Allah's last prophet has arranged a charity (Sadqa) upon the death of his uncle Syedna Hamza on the following days. 1.3rd day.2.7th day.3.40th day.4.6th month.5.One year. Allah's last prophet used to visit the graves of martyrs of Uhud mountain in Madina city every year and there he used to recite Fateha (Al-Fatiha the Opening verse of the holy Quran) and pray for them. As per above mentioned verse and as per the above tradition of Allah's last prophet it is proved that the following days are very important. So the ceremony of Urs (death anniversary) is also important for the above reason only. 1.Death. 2.Day of judgement.

Quotes.

If a Salik prays or meditates for fame, he is an atheist.

If one prays or meditates out of fear, he is a cheater and a hypocrite.

So long as a man disengages himself from all the worldly things, so he should not step into the road of misconduct.

Divide the night into three parts: in the first part say Darud (blessing on the last prophet of Allah) and recitation; in the second part to have sleep and in the third part recitation the names of Allah and to be busy in meditation. The Salik should be careful about the food and so it should be legitimate.

The Salik should be abstain from the company of the worldly people.

In Gulbarga City.

Having lived for over forty years in Delhi, he moved to Gulbarga in the age of around 76. Firoz Shah Bahmani ruled over the Deccan during this period. He gave him much respect. For a long time he was engaged in religious discourses, sermons, and spiritual training of the people.

Death.

Band Nawaz attained an age of 101 years, died on 16 Ziq'a'd 825 Hegira in Gulbarga city and was buried there. His tomb is a place of Ziyaarat (visit).



Mausoleum.

As per history records it is well known and famous that the construction of Khaja Sahib's mausoleum was started by Sultan Ahmed

Shah Wali Bahmani and when the construction was completed, his grandson Syed Khubullah Hussaini has arranged Jhela (flower bouquet) on the Kalas (spire pinnacle) of the mausoleum due to his joy and happiness on the occasion. By chance the Urs (death anniversary) was due after one month from the above occasion, so it became a tradition in the shrine for the arrangement of the Jhela ceremony (flower bouquet) which will organize one month before the Urs (death anniversary). Khaja Sahib's mausoleum in Gulberga city which is famous even today for the fulfillment of desires and wishes of the persons who visit his mausoleum there.

The Urs (death anniversary).



People from various walks of life, irrespective of caste and creed, assemble to celebrate the *Urs* (death anniversary) which takes place on the 15, 16 and 17 days of Zul-Qa`dah of Muslim calendar at the famous Band Nawaz shrine (Dargah) in Gulbarga every year. Several hundred thousand devotees from near and far, irrespective of religion and beliefs, gather there to seek blessings.

Conclusion

To write about this great Sufi saint and great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in the area of the Deccan (South India) but he was also a great author of so many great books so in brief he was

Qu'tub (highest cadre in spiritual pivot at axis) of his time in the Deccan region.

For a long time he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Deccan (South India) and around this region and there was no such personality during his time.

Reference : The Life and Teachings of Hazrat Syed Mohammed Hussaini Gesu Daraz Bande Nawaz in Urdu By Dr. Syed Shah Gesu Daraz Qusru Hussaini published in '*Siasat*' Urdu daily Hyderabad dated 2nd October 2012.

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3.Tipu Sultan



Tipu Sultan's summer palace at Srirangapatnam, Karnataka

This chapter only describes the death scene of Tipu Sultan, the tiger of Mysore. It does not cover his other great successes and war victories which he fought bravely against the British Kingdom. The red flag on his tomb, over his mausoleum in Srirangapatnam reminds everyone that the tiger's life of one minute is better than the jackal's life of 1000 years. The future generations will remember this great martyr, who is still living in the hearts of the people and will remain in their hearts always, as the martyr never die and remain alive always. It is said that there is a divine help and food available for them. Due to such greatness and

martyrdom, daily great number of people are visiting his grand tomb to shed their tears and to pay respect and tribute to this great warrior of the world history.



Tipu Sultan reached the door of the Fort of Srirangapatnam with his bodyguards and troops on 4th May 1799 for the fourth Mysore war. Due to his appearance there was a great encouragement to his soldiers who were fighting inside of the north gate and outside of the fort walls. They attacked with great force on the army of the enemy. The Sultan got down from his horse and joined the first line of the military group. Immediately he was in the middle of many Mysorean military groups, safe and protected. The soldiers were fighting without the care of their lives. By this time the British army had occupied their positions on the fort walls. The firing from the upper side was causing difficulties to the soldiers of the Sultan who were fighting on the ground.

The officers who were treacherous were absent from duty on that front, but this was not a problem for the soldiers of Sultan because the leader of their respect and freedom was with them. They forgot that the enemy had finished his journey of weeks and months at the shortest possible time and they had entered Srirangapatnam due to the misdeeds of treacherous. So, it was not war but it was a treachery against the brave pillar of India, who stood against the colonial powers in India when all the local rulers had supported them. The soldiers of Sultan forgot that there was a rain of bullets on them and they also knew well that their

great leader, who showed them the great way in their lives for freedom and respect, was at the door of the death. The sultan was wounded severely. The wounded soldiers of the Sultan were feeling happy with their wounds on their chests. They were watching the brave face of the death. The blood of the Sultan was falling on the soil of Srirangapatnam. When the second bullet hit the Sultan there was weakness in the face of the tiger of Mysore, but he was still fighting bravely and many of his soldiers were also fighting with him without caring for their lives. In the trench there were a large number of dead bodies of the enemy.

Thousands of British soldiers , who were wounded severally, were dying. The firing from two sides of the walls of the fort was very severe. Regarding the Mysorean soldiers, the number of death crossed thousands. When the condition of Sultan became very serious due to wounds, then his bodyguards told the Sultan, “His Highness; now there is no other way except to surrender ourselves to the enemy?”

The Sultan replied, “No, for me the tiger’s life of one-minute is better than the jackal’s life of 1000 years.”

After some time, the Sultan and his officers rode on their horses and the Mysorean soldiers followed them. But when they reached the northern gate of the Fort they saw that some of the positions were in the control of the British enemy. A large number of soldiers, children, older persons and women were trying hard to go out of the Fort, but the British were pushing them inside the Fort with their guns and were forcing them to go to the backside of the Fort. When they saw the Mysorean army coming towards the gate, they started firing them. The firing was also started from the walls of the Fort and a bullet hit the Sultan’s horse. It died on the spot. The Sultan fell on the ground and his turban also fell on the ground near him. But the Sultan was very brave, he tried and with great difficulty he was making himself stand when suddenly a bullet hit his chest. He fell on the ground again.

A British soldier tried to open the belt of his sword but the Sultan was still alive and he did not allow the soldier to take out the sword. It was an insult to the Sultan. He fought bravely and hit the soldier with his sword with his full force, but the soldier opposed to his gun. The

Sultan's sword hit the gun and it broke into two pieces. That soldier then raised his gun up, pointed it towards his head and made the fire. The sun of Mysore, who had shown the beautiful stages of freedom to the people of Mysore, had set. After three hours of sunset the British army captured the city of Srirangapatnam and its Fort. The army of Hyderabad then entered the city under the command of Mir Alam. Inside the city, there were dead bodies of about 12 thousand soldiers in Mysorean army, but the success of the British and the Nizam's army was incomplete, because they could not find the dead body of the great Tipu Sultan. They searched each and every corner and place of the palace. With the help of treacherous they searched the houses of the faithful soldiers and friends of the Sultan. The young prince was frightened. The wounded and helpless persons were asked about the Sultan. The soldiers of the Sultan who were on the different fronts were also asked about the body of the Sultan but they could not reply in this matter.

The soldiers who had seen their Sultan falling from the horse on the ground could not reply them correctly even though they were offered money and wealth. Some of the Sultan's soldiers thought that the Sultan was alive and was under the pile of dead bodies. They waited for the proper time to take out the Sultan of it. Others thought that he was dead but they did not point his dead body so the enemy could not find his dead body. There were rumours that the Sultan was dead and his faithful followers had taken away his dead body.

Some believed that Sultan had not died but he was wounded and disappeared and will come back again. He had left Srirangapatnam after the first attack between British and Hyderabad army troops and had reached prince Fateh Haider. He will make his head quarter at Saraya or Chital Drug and will continue his attacks from there. These news not only created confusion among the army troops of the British and Hyderabad but also to the treacherous who had sold the freedom of Mysore for the promises of land and wealth from their foreign lords. They were very much worried about their future when they had seen the fate of Mir Sadiq and Moin-ud-Din.

In the midnight, Mir Qamar-ud-Din, Pornia, and Badar-Uz-Zaman was

sitting in front of the palace of Sultan and were talking with an English army officer. Some soldiers were around them and were holding torches in their hands. At that time Mir Nadeem came over and cried, “Now I got the correct information about Tipu Sultan that his dead body is there in front of the north gate of the Fort under the pile of other dead bodies. So please follow me up to there.” All of them followed him and they reached that place where there were many dead bodies. On the order of British officers, all dead bodies were checked one by one. When they were doing so, one English soldier touched the hand of a corpse when his hand hit with some hard metal and the turban from corpse head had fallen down. The black long hair covered the face were open. The English soldier explained the details to his officer. When they brought the torches closer, they found a woman’s corpse who was wearing golden bracelets on her hands. They found another woman’s corpse, which was badly injured with many bullets. Paranoia took the torch from the soldier, carefully watched that woman and recognized her. The English officers asked him, “Are you able to recognize her?” Pornia said, “Yes, she is an orphan Hindu girl and her father was died in the last war. The Sultan had adopted her as his daughter.” “And who is another woman?”, asked English Officers. “I do not know about her. May be she belongs to the royal family.”, replied Pornia.

After some time all the corpses were checked. When they saw the body of Sultan Tipu they were silent. The sultan’s dress was full of bloodstains, but his face was full of grandeur and grace. In his hand was handle of his broken sword and his dress was same like his other army officers but his turban was different from others. Sultan’s turban fell down from his corpse. Badar-uz-Zaman had taken that turban. One English officer asked him, “Is this Tipu Sultan?” Mir Qamar-ud-Din replied in a low voice, “Yes, congratulations for the victory.” One English soldier cried, “He is alive.” So some persons pointed their guns towards the body of Tipu Sultan.

One English officer came forward, checked the pulse of Sultan, put his hand on the chest of Sultan and said, “He is dead.” Badar-uz-Zaman looked at the Sultan’s turban, touched it to his eyes with great respect

and said, “We are his murders and not all of you. We had murdered him and our coming generations will put flowers of respect on his grave.” The English officer told Qamar-ud-Din that they are grateful to him and asked him to make arrangement to send the corpse in palanquin (Palki) to the palace. He informed General Harris. After some time there were slogans of victory from all the corners of the Fort and with great joy and happiness the English soldiers moved into the houses of Mysorean people for plundering and looting. The other groups of the British army, who were searching the Sultan, also followed them in looting and plundering the people’s properties and killing the innocent men and women. That night turned into a black night for the inhabitants of the Mysore city. There were cries from thousand of daughters of this nation ,but there was no reply to it.

Due to the misdeeds of Mir Sadiq and others, all such things happened. The mother who had nourished with her milk to Mir Sadiq, the treacherous, was also ashamed. No house of Srirangapatnam was safe and secure from the brutality of the English army. The treacherous, who had helped Mir Sadiq, Pornia, Qamar-ud-Din and Moin-ud-Din were then thinking that they had not only sold away the freedom of Mysore but also they had sold the respect and value of their daughters and women. The soldiers of Sultan killed Mir Sadiq and Mir Moin-ud-Din before they received their reward of treachery from their foreign lords. Their souls must be watching the misdeeds of British army doing wrong in their houses for whom they had made the way of entry to the city of Srirangapatnam. Their daughters and women were in distress condition due to the misdeeds of the drunkard soldiers. Those women cried and appealed as follows. I am the wife of Meir Sadiq. I am his sister.

I am his daughter. This is the house of Meir Moin-ud-Din and he was a friend of Lord Wesley. General Harris knew him very well and you can see his corpse in the other room. The people had killed him because he was a friend of the British army, so you should not do harm to the families of the faithful persons in East India Company and to the daughters and women of the nation. I am the son of Meir Moin-ud-Din

and these are my sisters and this is my wife, please take me to General Harris. But there was no reply from the soldiers except they laugh and cruel misdeeds. The soldiers of the Sultan's army, who were disappointed with the result of war, started protecting their houses against the cruel deeds of the British soldiers who were drunk and were very busy in the evil deeds



The mausoleum housing Tipu Sultan's tomb . Tipu Sultan 's flag is in the foreground

of looting and plundering. There was a stream of blood in the streets and bazaars of the city.



The mausoleum of Tipu Sultan at Srirangapatnam. Tipu Sultan's grave is adjacent to the graves of his parents.

On the next day, at about four O'clock, the Sultan's funeral procession started and was followed by prince, officers and four companies of the British army. The faithful wounded soldiers of the Sultan and other persons were ahead and were holding the sultan on their shoulders. There were lots of fear and terror in the city due to looting and plundering which took place at last night. Streets and bazaars were vacant. When the funeral procession left the Fort all men, women and children from all the communities joined it with a heavy heart. On the way the number of people increased and their fear and terror decreased gradually.

They were considering themselves as the most unfortunate people and were thinking that the Sultan's corpse is their guard. The men of Srirangapatnam wept loudly and women untied their braids in the grief of the Sultan's death. When the funeral procession left the Fort, the wind was very slow at that time and there was too much humidity in the atmosphere. The people were watching a dangerous storm on the horizon. After some time a black storm covered the entire sky. When the

procession reached Lal Bagh and the Qazi finished the funeral prayer, the corpse was placed respectfully in the grave. At that time there was severe thundering in the sky. People were very afraid of it. The British army was ordered for the gun salute but the sound of the guns was not heard clearly because of the thundering of clouds. It seemed that the sky was making ‘arrangement’ to welcome the soul of great Tipu Sultan.

The darkness in the atmosphere and the thundering of lightening increased and due to this the houses and doors started shaking in the city. General Meadows, Major Beatson and Ellen had described this black storm in their diaries in which they had written that lightening had fallen in some parts of the city of Srirangapatnam as well in the British army camp of Bombay in which two soldiers were dead and a large number of soldiers were severely wounded. The treacherous, who were in the procession under the custody of the British soldiers, were very afraid of this. Immediately after the funeral started the heavy rain and the streets and bazaars of Srirangapatnam were full of water. After some time some officers and soldiers of the Mysorean army noticed the flood in the river Kaveri.

An old army officer wept loudly and said, “I have not seen such a flood in the river Kaveri in the first week of May ever in my life. Oh! Treacherous of Mysore, you should have waited for one more day as the God was willing to help us but you have missed that chance. On that day, if you had not opened the doors of Srirangapatnam then we could have defeated the enemy without wasting our single bullet.” He then said, “Oh! My friends, for this day the Sultan was waiting. How unfortunate we are that the clouds which would have witnessed our success, they are washing the tears of our defeated soldiers.”

Reference: from: Nasim Hijazi’s Urdu novel ‘Aur Talwar Toot Gai’.

Translated by:

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4. The biography of Hadrat Meran Ji Khudanuma Hussaini Saheb



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Preface

This book of the biography of Hazrat Meeran Ji Khudanuma Hussaini Saheb Hyderabad is very old and which was written in the Urdu language by Dr. Abdul Hafeez Qatil and it was published by Idare Adbiat Urdu Hyderabad. This book was first published in the Urdu language in the year 1961. It means it was published some 55 years ago in Hyderabad in the Urdu language. It was translated from Urdu into English during the year 2014 and first time upon obtaining a copy of the Urdu version of the shrine building of Hadrat Meeran Ji Khuda Numa I translated into the English language . Please note it is a biography of Hadrat Meran Ji Khudanuma Hussaini Saheb

Hyderabad in which there are also many historic events are added in it.

This is a small book in which there is a biography of Hadrat Meeran Ji Khudanuma Hussaini Saheb Hyderabad is added and in this book and there are some great achievements of this great Sheikh of Deccan (South India) which are not yet known to the general, persons and other persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

Due to the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint who was passed away from the world some 363 years ago.

Even though this is a small book but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information about the above holy saint of Deccan and who was passed away from the world upon doing his great

endeavours and many hard tasks for the preaching and propagation work of Islam in the area of the Deccan (South India). So this book is a small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book ‘Muslim saints and Mystics’ (Tadhkirtal al-Awliya by Farid-al-Din Attar) which is very famous in the Western world among the English knowing persons. So, for this reason, there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this book is to present in the Western world where there are great search and demand for the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah’s last prophet.

To write about this great Sufi saint is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in Deccan (South India) region but he was also a great Sufi Master in Deccan area who struggled hard for the preaching and propagation of Islam centuries ago so in

brief he was Qutub (highest cadre in spiritual pivot at axis) of his time in Deccan (South India) region and who did many great endeavours for the preaching and propagation of Islam in South India and around it and there was no such personality during his time.

This book is divided into five parts which are as follows.

Part 1.The introduction

Part 2.The events

Part 3.The books

Part 4.The prose section

Part 5.The poetry section

The biography of Hazrat Meran Ji Khudanuma Hussaini Sahib

1. Some details of Hazrat Khwaja Bande Nawaz of Gulbarga

Syed Muhammad Hussaini, commonly known as Hazrat Khwaja Banda Nawaz Gaisu Daraz (July 13, 1321 -November 1, 1422), was a famous Sufi saint from India of the Chishti Order, who advocated understanding, tolerance and harmony among various religious groups.

Hazrat Gaisu Daraz was a Murid (disciple) of the noted Sufi saint of Delhi, Hazrat Khawja Nasiruddin Chiragh Dehlavi. After the death of Chiragh Dehlavi, Gaisu Daraz took on the mantle of the successor (Khalifa). When he moved to Daulatabad around 1398, owing to the attack of Timur on Delhi, he took the Chishti Order to South India. He finally settled down in Gulbarga, at the invitation of Bahamani Sultan, Taj Ud-Din Firuz Shah.

2. The early life of Hazrat Syed Meran Ji Khuda Numa

He was a great Sufi saint of Deccan (South India) and belongs to the chain of saints who got Faiz (favour) from the great saint of Deccan (South India) Hazrat Khwaja Bande Nawaz of Gulbarga and Khwaja Saheb's brief introduction is mentioned in the beginning of this book.

His name is known as Syed Meran and the following different names are also mentioned in the books of history and in other books of biographies of the Sufi masters of Deccan (South India) area.

1. Shah Meranji Syed Hasan Khuda Numa.
2. Shah Meranji Khuda Numa.
3. Meran Ji Karwani alias Meeran Ji Khuda Numa.
4. Syed Shah Meran Ji Hussain Khuda Numa.
5. Syed Meran Khuda Numa Hussaini.

He belongs to Sadat Chain (descendant of the holy prophet through his daughter Hazrat Fatima) and in all above names, the following name is common.

Meran.

So the above name is well known and by this name he became famous and well known as Syed Meran.

Meran Yaqub who was his caliph and who has spent most of his time with him and he has mentioned in his book *Shimal Itiqiya* that his Murshid's (master) name is Syed Meran. Also, Amin Uddin Thani, who was a disciple of Syed Ali Akber has mentioned in his book *Chaser Har* that his Dada Peer (great grand master) Khuda Numa's name is Syed Meran.

Hazrat Khuda Numa has mentioned in his poetry his names which are as follows.

1. Meeran.
2. Syed Meran.

The author of book *Auliya Bijapur* and author of book *Miskawat Nibawa* has mentioned his name as Hasan. After publication of the book *Miskawat Nibawa*, many other authors who have mentioned the details and information in their writings about Meran Ji Khuda Numa and they have added the same details which were available in the book *Miskawat Nibawa* but these details are added by them in different styles and with some changes in their books.

It is very important to mention here that the author of book *Miskawat Nibawa* has taken great care and attention in the research work for his writings about Syed Meran Ji Khuda Numa but such care and attention was not taken by Abdul Jabbar Khan in writing his famous and well-known book *Tadhkirtal Auliya Deccan*. For this reason, in the name of Meran Ji, addition of Hasan is right and correct and in this matter there may be some reasons for it.

In the book *Miskawat Nibawa* the author Shah Ghulam Ali added the entries about Meran Ji Shah which are without his knowledge and without any reference to this matter so it is only his Qiyas (presumption) that Khuda Numa's name is Syed Meran Hasan but this portion of his name was not well known and also not become famous. As per tradition and connection of Tariqat (mystic way of life) this part of the name of Hussaini and the other part of the name Hasan which are similar to the pronunciation so it is not easy to pronounce and also with the tname of Hasan and to add the name of Hussain which is very hard and difficult to pronounce two names together and so it will also not look good and also not useful and not practical . His title is known as 'Khuda Numa'. The disciples due to his

‘Anwar Marifat’ (light of knowledge) used to call him as ‘Khuda Numa’. The author of book *Miskawat Nibawa* has mentioned the following details in the book.

“ After completion of all stages of Saluki (mystic way) Meran Ji Shah has entered in the city of Hyderabad and started his mission work of calling the mankind towards the right path of Allah and due to his multi services and benefits his title became well known and famous as ‘Khuda Numa’.” So, for this reason, a large number of people approached towards him in this matter and there were good and positive results in their lives as they followed the tradition of Allah’s last prophet and Allah’s commandments for the success of their lives after the death.”

3. The Lineage and genealogy

The details of his family connection are not available in the books of history and in the books of biographies. At present, the custodian of his shrine is Syed Noor al-Ambia Hussaini and caretaker of the shrine is Syed Lutf Ullah Hussaini. The shrine is known as ‘Kamraqi Gumbaz (tomb)’ and which is located in

Zia Guda in Karwan area of Hyderabad in the old area of Golconda fort.

As per the Shajra (genealogy) records of Syed Noor Wali Khuda Numa Thani and as per the historical records it clearly shows that it is not the Shajra (genealogy) details of the family, but it is Shajra (genealogy) records of the caliphs and in which it is clearly mentioned that Shaikhs after Hamid Ullah Hussaini all are ancestors (Ajdads).In this Shajra (genealogy) records and in all other documents of their family connections there is no mention of Meran Ji's father's name. But as per the statement of former custodian Syed Noor Wali Khuda Numa Thani , Meran Ji's father's name is Shah Qasim Mahmood. But in the shrine area of Khuda Numa one person Haider Ali lived there and who had worked there as shrine's Qadim (servant) and as per his brief Shajra (genealogy) records of Chain of Chistia and Quaderia and in the Shajra (genealogy) records of Quaderia Chain it is mentioned the name of Shah Mahmud Abdul Haq upon the name of Khuda Numa and after the name of Khuda Numa all other names which mentioned are same as per Shajra (genealogy) records of Chistiya Chain.

As per the information of former shrine care taker Haider Ali, Khuda Numa's father's name is Shah Mahmood. This Shajra (genealogy) records are found correct because it was recorded by the father of the former custodian of shrine Syed Thani Amin Uddin Hussaini and it was written on 18 Jamid Awwal in the year 1331 Hegira.

As per Shajra (genealogy), records of one famous pious personality of Hyderabad Syed Ismail Zabih Ullah Shah and who was caliph of Hazrat Iftakhar Ali Shah Watan and in his Shajra (genealogy) records it is mentioned the name of Syed Meeran Ji Khuda Numa in the ninth generation. For the details of disconnection of Shajra (genealogy), information about Meran Ji and this information will be discussed in this book in the other part in which the details of his sons are mentioned.

In the above Shajra (genealogy) records it is mentioned the name of Syed Mahmood Baluft Mabud above in the name of Meran Ji and by the name of Syed Mahmood the name of Syed Baderuddin Habib Ullah is mentioned and from this name to Shaikh Abdul Quader Jilani are mentioned and also the Shajra (genealogy) connection of Shaikh Abdul Quader Jilani is also available there. As per the above Shjara (genealogy)

records Meran Ji's father's name is Syed Mahmood Balutf Mabud. This is the same pious person who became famous with the name of Sheikh Mahmud Dahan and who was the caliph of Burhanddin Janem and who was master and Peer (religious teacher) of Aminuddin . Mahmud Khush Dahan was the nephew (sister's son) of Shah Abul Hasan Quaderi and he was also daughter's son of Syed Baderuddin Habib Ullah. As per records of book *Rauzatul Auliya*, Mahmud Khush Dahan was a disciple of his grandfather. The compiler of book *Miskiwaat Nabwa* has mentioned that Mahmud Khush Dahan got the caliphate of Quaderia Chain from Shah Abul Hasan. The clarification of the above reference is as follows.

“ Mahmud Khush Dahan was a disciple of his grandfather, but he got caliphate from his uncle.”

As per the records and biographies of saints of Deccan (South India), it is not right that Meeran Ji belongs to the son of Mahmud Khush Dahan. In the details of bait (pledging spiritual allegiance) of Meran Ji with Hazrat Aminuddin Ala this reference is mentioned in many biographies of Deccan (South India) but in such records it is also not mentioned that Meeran Ji's father's name is Mahmud Khush Dahan and for this reason

the above reference is not acceptable so it is totally wrong t. But is possible that Meran Ji Khuda Numa is the brother of Tariqat (mystic way) of Syed Khudawand Hadi and Syed Khudawand Hadi's caliph Shah Meran Ji had obtained the permission for the use of Shajra (genealogy) of Quaderia from Mahmud Khush Dahan but it is also not right, because in this matter there is no reference and history records are not available. For this reason, without correct record and references of biographies and history details of Deccan (South India), it is not correct to accept Meran Ji's father's name and also other details of his family links and all other connections are not confirming the above details .

As per his family traditions and other details of information it may be possible that his father's name may be as follows.

Shah Qasim Mahmood.

Shah Mahmood Abdul Haq.

But his father's name as Mahmud Khush Dahan is not correct and which is also not find in the history records and other books of biographies. But it is found correct that his Nasab (genealogy) is from Syed (descendant of the holy prophet) Chain which is

mentioned in many books of biographies of the holy saints of Deccan (South India).

4.The year of his birth

The Meran Ji's birth year is not available in the books of biographies and history books of Deccan (South India) but his caliph Meran Yaqub has mentioned his age as 70 years old in his book of *Shamil Ityaqi* and year of death as 1074 Hegira. Meran Yaqub was his disciple and maybe his caliph so his entries in his book will be accepted as authentic records of his history. So as per the above records of Meran Yaqub about Meran Ji's year of birth may be 1004 Hegira but as per the writings of Abdul Haq that he found a copy of his book *Sharah Tamhidat* which was written in the year 1012 Hegira and this is correct and at that time of Meran Ji's age will be 35 years old and below than this age in which it is not possible to write Sharah (commentary) of any book due to Istadard (qualification) and knowledge. The mistake of the wrong writing of the year is clear in the copyist's following lines.

The copyist pretended himself as a servant of the great shrine of Meranji which shows his mistake as he was written that after the death of Meran Ji in the year 1112 Heigra. This mistake of the year is also clear in the statement of Meran Yaqub and which is very authentic and perfectly correct in the right direction.

5. The details of his employment of Golconda Court

About Meran Ji's employment, the compiler of the book *Miskawat Nabwa* has mentioned the following details. The following details were also mentioned in many other biographies and history books of Deccan (South India) but Abdul Jabbar Khan Sufi mentioned Ibrahim Adil Shah instead Sultan of Bijapur in this matter.

Sultan Abdullah Qutub Shah of Golconda Kingdom was crowned in the year 1035 Hegira and in the year 1037 Hegira Ibrahim Adil Shah Thani died. So Meran Ji, was sent to Bijapur upon crowing of Sultan Abdullah Qutub Shah of Golconda when Meran Ji's age was not more than 32 years. So in this younger age, a person is able to perform important diplomatic

mission work, but the kings used to send old and experienced persons in their diplomatic mission work between the two kingdoms. So sending of Meran Ji, who was still young seems to be not wrong. So it is also not clear why Abdul Jabbar Khan Sufi has mentioned that Meran Ji, was sent to Ibrahim Adil Shah Thani but he has not mentioned any historical records in this matter. In this matter, Dr. Zoor has mentioned in his book *Tadhkirta Urdu Maqtuat* the following details and information which are as follows.

“That Sultan Abdullah Qutub Shah of Golconda Kingdom has sent him to Bijapur for diplomatic mission work in the year 1046 Hegira and while during his stay there he became devotee and Mureed (disciple) of Shah Aminuddin Ala and left the employment of the Sultan of Golconda Kingdom.

So it is not clear why Dr. Zoor mentioned the year 1076 Hegira and the above details in his book, but he has not mentioned any historical references in this matter. So the above year 1076 Hegira is not correct because in this year 1076 Hegira Ali Adil Shah Thani was crowned and at that time Meran Ji's age may be 63 years. So at that age, he will be perfect to perform his diplomatic mission work between two kingdoms.

But to accept the above year 1076 Hegira as per the above statements is not correct and right. Due to the crowning of some kings, there will be some problems between neighboring states, but these problems will arise in the course of time and to settle such problems and matters the diplomatic missions will use to visit the kingdoms to negotiate and settle the problems and other disputes peacefully and smoothly.

Sultan Abdullah Qutub Shah of Golconda Kingdom ruled from the year 1035 Hegira to 1083 Hegira. So during this long period of 48 years of rule of above the king, Meran Ji, was sent to the Bijapur City for attending some important diplomatic mission work of the Kingdom of Golconda. To accept the year 1076 Hegira without any historical record and reference from the biographies and for this reason it is very difficult and not useful at all because upon returning from Bijapur Meran Ji left the employment of the Sultan of Golconda Kingdom and started the work of preaching and propagation of Islam to the people who were searching the right path towards Allah.

6. He left his high-level job of Golconda Court

He left his high level job in the Golconda Court of Sultan Abdulla Qutub Shah for the sake of his work of preaching and propagation mission of Islam as per traditions of Allah's last prophet in the foreign lands so in this way he left his high-level job of earning money and wealth and higher status and settled down in Abdullapur area of Golconda Kingdom on trust of Allah and he was most successful in this matter and the details of his grand progress and positive results are mentioning as follows.

He was most successful there for the general training of a large number of disciples and devotees. He also arranged special training of many persons and awarded them saintly dress.

He was responsible for the training and teaching of disciples and Mutiqid (devotee) persons and also he was successful in writing many books on Sufism and on the Islamic subjects and these books were mentioned by many authors in their books. His books were written for the purpose of preaching and propagation work of Islam as well as training and teaching purpose of his disciples and devotees in the area of the Deccan (South India).

His great achievement and best record are that he has successfully translated the book of *Sharah Tahdidat* from Persian to Deccani language which is a very long book having 600 pages. So this book shows his great work of translation, which is not possible in two years time. So while teaching and preaching work of disciples and devotees, the translation of above work which is well known and it was done in between the year 1067 Hegira to 1074 Hegira and which seems to possible, but it is very difficult and hard task which was done in the above short period of time.



The mausoleum of Hazrat Ameenuddin A'la Bijapur

So until his departure on his diplomatic mission to Bijapur, Meeran Ji was an employee of the Sultan Abdulla Qutub Shah of Golconda Kingdom and he used to perform his duties sincerely to the entire satisfaction of the king and for this reason he was well known as most Diyantdar (sincere) employee among other persons in the royal court of Golconda Kingdom. Due to his high level of character and conduct, the king has selected him to perform his diplomatic mission duties between the two kingdoms for the settlement of some important works of the two neighboring states.

Upon leaving the royal job of Golconda Court Meran Ji started his life on the trust of Allah. There are no records available for the grant of any royal funds or Jagirs (estate) or lands as well as pensions and in this matter the former custodian of the shrine Shah Noor Wali has some documents and important papers with him. But with him also some documents showing the royal grant of the daily allowance of one Rupee are available to him from the Hyderabad Government. Also, the above grant was renewed by the king to his successors and not to Meran Ji. So while checking these documents and records it is not known that the grant was sanctioned to Meran Ji.

In the Meran Ji Khuda Numa's shrine, there is a large area of open land and one well is available there and these properties were not purchased from the royal grants but these properties were purchased by Meran Ji or his successors only.

During the year 1202 Hegira there was a fire accident in the room of the shrine building in which purchase deed of land, Meran Ji's Tabrukat (relics) and his books were damaged. But in the year 1203, Hegira during the rule of Hyderabad King Nizam Ali Khan the purchase deed was renewed and awarded to the successors of the shrine and these documents were still available with the custodian of the shrine.

7. His Sons

As per reference of Quader Khan Munshi who was the author of book *Tadhkiratal Quaderia* and Ghulam Hussain, who was the author of book *Gulzar Asifia* and these two authors have mentioned that Meran Ji has one son and his name is mentioned as Aminuddin Thani and who was succeeded after his father's

death. The compiler of book *Miskawat Nibwa* and *Tadhkira Auliya Deccan* have also mentioned that Meran Ji has one son and one daughter. Meran Yaqub author of book *Shamil Etiqia* has mentioned about his son in law and his son. The author of book '*Gulzar Asifia*' has not mentioned about his daughter, but he has mentioned about his daughter's son Shah Meran Hussaini.

Khuda Numa's son Ali Amin or Shah Aminuddin Ali or Shah Aminuddin Thani became his successor and for a period of four years he was engaged in the teaching and preaching of Islamic work to bring the people on the right path towards Allah and he was died in the year 1074 Hegira but there are no details of sons of Aminuddin Thani available in the records. The author of book *Auliya Deccan* has mentioned that he has no sons. Many authors have mentioned that Aminuddin Thani's sister has two sons and their names are as follows.

1. Syed Bade Shah Hussaini.
2. Shah Meran Hussaini.

Hazrat Aminuddin Thani has granted caliphate to the above two sons of his sister. One year before his death, he has requested Syed Bade Shah Hussaini to act on his behalf and

follow all activities as an in-charge person inside and outside of the shrine. The other son of his sister Shah Meran Hussaini has obtained the permission of his Murshid (master) and uncle Aminuddin Thani and shifted to Dhoolpet area in Hyderabad and he settled down there and started preaching and propagation work independently and his mother who was the daughter of Meranji Khuda Numa used to live with him. He was died in the year 1140 Hegira and he was buried in the tomb in the mosque of Ghani Ullah Shah in Mangalhat Hyderabad and his tomb is same like Meran Ji's tomb in Zia Guda in 'Kamruqi' style. His son Aminuddin Asghar became his successor upon his death. The compiler of the book *Miskawat Nibwa* has mentioned the following details about Shah Meran Ji Thani which are as follows.

Bade Shah Hussani was busy for a long period in the work of preaching and propagation of Islam. He was Salek Majzub (one lost in divine meditation) and one day in his condition of Jazb (passion) he left from the tomb of Merani Ji and has reached in the village Musalimadgh and he hid himself there for a period 12 years in the mountain area. When the relatives have got this information then one of his relative Syed Shahbaz Hussaini has

brought him back to Hyderabad from there. Upon his return from there, he has continued his work of preaching and propagation for a period of some years and died.

Meran Yaqub has mentioned that he has started the translation of book *Shamil Etqia* during the period of Shah Meran Ibn Syed Hussain's caliphate and it refers to the period after the death of Bade Shah Hussain when there was no successor available for a period of 12 years for the caliphate of Meran Ji and during this period disciples and Matqdin (devotees) naturally thought that Shah Meran as successor of Meran Ji.

The compiler of the book *Miskawat Nibwa* has mentioned that Bade Shah Hussaini has two sons and the details are as follows.

1. Akbar Syed Ali Saheb.
2. Bade Shah Saheb.

Bade Shah Hussaini has granted his saintly dress to his son Akber Syed Ali Saheb and his second son Bade Shah who was majzub (one lost in divine meditation) and he used to live with his brother and he became his successor upon death of his brother Akber Syed Ali Saheb and as per reference of the book

Miskwat Nibwa he has left no sons after him and for this reason his sister's son Shah Hamid Ullah Hussaini who was his son in law became his successor.

As per reference from the book *Miskwat Nibwa* in which it is mentioned that upon the death of Shah Hamid Ullah Hussaini his son Jamal Ullah Hussain became his successor and continued the work of preaching and propagation of Islam successfully and former custodian Noor Wali Saheb belongs to the sons of Shah Hamid Ullah Hussaini.

As per Shajra (genealogy) records of the caliphate of the Khuda Numa in which the details and information up to Jamal Hussaini have been recorded from the book *Mishkawat Niba* and other details and information have been taken from 'Mamluk Shajara' prepared by Shah Noor Wali and in the above 'Mamluk Shajra' the details of deaths and other information have been taken from book 'Shamil Etqia'. Syed Ali Hussain's year of death was recorded from the book 'Miskawat Nabwa'. The detail of record of death from Hamid Ullah Hussaini to Syed Thani Aminuddin Hussaini has been taken from records and documents of grant of daily allowance which belongs to

Noor Wali Saheb. The above details and year of deaths are mentioned as follows.

| Name | Year of death |
|--|---------------|
| Shah Meran Ji Khuda Numa | 1047 Hegira |
| Aminuddin Thani son & The successor of Meran Ji | 1078 AHegira |
| Bade Shah Hussaini successor of Aminuddin Thani. | |
| Syed Ali Hussain son & The successor of Bade Shah Hussaini. | 1160 Hegira |
| Syed Hamid Ullah Hussaini Sister's son and successor | 1182 Hegira |
| Syed Jamil Ullah Hussain | 1235 Hegira |
| Syed Hamid Ullah Hussain Thani Son and successor. | 1261 Hegira |
| Syed Shah Wali Ullah Hussaini Son and successor. | 1295 Hegira |
| Syed Shah Thani Amin Uddin Hussaini Son and successor. | 1332 Hegira |
| Syed Noor Wali Khuda Numa Hussaini. | |
| Syed Khwaja Aminuddin. | |
| Syed Noor Ambia Hussaini (present custodian) | |

The author of the book *Miskawat Nibwa* has mentioned about death of Hamid Ullah Hussaini and his one son Jamal Ullah Hussain, but as per records of daily grant of allowance it is clear that Hamid Ullah Hussain has one more son and his name is known as Syed Ali Hussaini and it is strange that after the death of Hamid Ullah Hussain the daily allowance was transferred in the name of Syed Ali Saheb and after him the daily allowance was transferred to his son Syed Jamalullah Hussaini.

As per reference from the book *Gulzar Asifia* in which it is mentioned that Shah Amin, who was born in Kurnool belongs to Meran Ji and this information is not found correct so it is not acceptable because Meran Ji's chain of a son was finished upon Aminuddin Thani and so the chain of their Al (family) also came to an end upon Syed Ali Hussaini who was the son of Bade Shah Hussaini.

8. The bait (pledge of allegiance) and caliphate

The details and information of his Bait (pledging spiritual allegiance) and caliphate have been mentioned by all authors

that Sultan Abdullah Qutub Shah (1035-1082) has sent Meran Ji to visit the kingdom of Bijapur on the diplomatic mission work for the settlement of some affairs of the kingdom. Upon fulfilling his diplomatic mission duties in Bijapur city he was planning to return back to Golconda Kingdom and at that time he came to know that Hazrat Aminuddin Ala who famous and holy saint of Bijapur has come out of his room of worship and large of persons were coming to visit him there for the fulfilling of their desires and wishes and as well as for his teaching and training by his wisdom of knowledge by his kind grace and due to kindness of Allah. For the above reason, Meran Ji was anxious to visit him for his desire of his heart to see him in this matter. So he went to see him and has watched his Jamal Mubarak (kind grace). Hazrat Aminuddin Ala due to his practice in which when there will be decrease in the Galba Hal (passion of ecstasy) then he used to come out of the worship room and used to teach and preach Islamic commandments and other details to the mankind and he used to sit while looking down to the earth and scratching the soil and when he look at the gathering then all persons in the gathering used to put down their heads and all authors of the books of

biographies of Deccan (South India) have mentioned these details in their books . So on that day Hazrat Aminuddin Ala was sitting there while his head was down and he was scratching the soil and by chance, he has looked at one stone and asked the persons of gathering what the stone is saying ?. The caliphs and disciples were unable to reply in this matter. After some time Hadrat Aminuddin Ala again has asked the above question, but nobody was not able to answer in this matter. So, for this reason, Meran Ji was proceeding further to reply the above question and has slowly told the caliphs that if there will be permission from them in this matter than he can answer this question of the Sheikh. So the caliphs and other persons asked him to be silent in this matter as they do not have the ability to reply in this matter so how another person will be able to reply this question.? For this reason, Meran Ji became silent and could not reply in this matter. Then the Shaikh told them, “ Oh : people of the gathering if Meran Ji wants to say something so allow him in this matter. “

Upon getting the permission from the Shaikh, Meran Ji reached near the Shaikh and paid his great respect and honour to him and replied in this matter that “ Dear Khwaja : the stone

is said that one who was Aminuddin was become God and one who was God became Aminuddin.” When the Shaikh heard his reply of wisdom then he stood and caught the hand of Meran Ji and took him into his room of worship. After some time he kept him in his room and made him seem like him and asked him to go out of the worship room. When Meran Ji upon getting his status of the Fana Fil Sheikh (morality for the sake of his master) and came out of the worship room and then all persons thought him as Hazrat Aminuddin Ala and so they put down their heads, and when their head was up and they saw Meran Ji is there so, for this reason, all were ashamed in this matter. At that time Hazrat Aminuddin Ala came out of the worship room and told them “ One who was Aminuddin became Meran Ji and one who was Meran Ji became Aminuddin.” After this event upon taking his Bait (pledging spiritual allegiance), he kept him in his company for some time and trained him and awarded him saintly dress and caliphate and asked him to proceed towards Hyderabad for the preaching and propagation work of Islamic religion in the area of the Deccan (South India).

Meran Ji came to Hyderabad and left his royal court job and started his teaching and propagation work. Due to his hard tasks

and endeavors, a large number of people in Hyderabad are able to know Marafat Ilahi (knowledge of Allah) and for his great successful work and good results the people started to call him ‘Khuda Numa’ and so, for this reason, this name has become his title.

For the training and teaching as well as for the propagation of Islamic work he was written many booklets on the Islamic subjects in Deccani language for the guidance of a large number of disciples. Despite training and teaching work of a large number of his disciples, he was busy in the work of writing many books and it is also the fact that due to his above many works he got Huzur Qalab (presence of heart) with him.

Due to his above many works or due to his thinking that he got Huzur Qalab (presence heart) or due to some other reason he was not in contact with his Sheikh Aminuddin Ala and also could not able to send his letters or messages. For this mistake some persons have informed the Sheikh that Meran Ji in Hyderabad due to his popularity of saintly status and great position has overlooked him and neglected him and the Sheikh told them that “ We have made him like us so he could not do like this and if you do not believe in this matter then we will

prove his Iradat (devotion).” Upon this Sheikh has called one dog which came there immediately and the Sheikh wrote something on the paper and tagged the paper under his neck and ordered the dog “Go to Hyderabad and bring reply from Meran Ji . “ As per his order the dog left for his journey to Hyderabad from Raichur city . When the dog reached near Hyderabad city Meran Ji came to know about his arrival and went to the outside of the city to welcome the dog along with his many disciples and friends with Palki (palanquin) and brought the dog in the Palki (palanquin). Meran Ji along with others supported and carried the Palki (palanquin) on their shoulders and brought it to the city with great respect and honour.

The city people watched the procession of palanquin (Palki) which passed from many roads and streets and they noticed the greatest respect and honour of Meran Ji towards his master’s messenger as his master was great Sheikh of his time . On reaching his residence, he asked the dog to sit on the Masnad (throne) and paid his great respect and stood against him while folding his hands for his honour and attention in this matter. When Meran Ji came to know that the dog wants to return back to the City of Bijapur then he wrote a letter to his master and

tagged it on the dog's neck and went along with the dog with many disciples and friends to send him back to his place and Ruqsat (farewell) the dog to Bijapur and in this matter Meraj Ji covered A long distance from his residence to outside of the City of Hyderabad. When the dog reached back to Bijapur and Sheikh read Meran Ji's letter of great sincerity and kind respect and honour. He also came to know the details of great respect and honour of Meran Ji to his dogs by the followers of dogs as they went to Hyderabad with him and came back from there to Raicher and they have explained him all events of Hyderabad and Meranji's great welcome and farewell of his dog . So, for this reason, the persons who complained about Meran Ji were ashamed of their mistakes and wrong thinking and misunderstanding on this matter.

The author of the book *Roudhatul Auliya* has mentioned that Hadrat Aminuddin has many caliphs but following three were famous and they did many miracles as well as they did great endeavors for teaching and training work of the disciples.

1. Syed Shah Khudawand Khuda Numa Chincholi.
2. Shah Meran Ji Syed Hasan Khuda Numa.
3. Quader Linga Ankal Kotal.

As per Idare Adabeyat Urdu's records of Shajra (genealogy), the details of following three caliphs Hazrat of Aminuddin Ala are available.

1. Shah Fatah.
2. Shah Qasim.
3. Baba Saheb.

The author of the book *Tadkirtal Quaderia* and other authors of books of biographies have mentioned only about the caliphate of Baba Saheb, but they have not mentioned about Shah Fatah and Shah Qasim.

The author of the book of *Miskawat Nibwa* and *Gulzar Asifia* has mentioned that Hadrat Murad Shah Dhota's master name is Shah Fazil who was caliph of Hadrat Aminuddin Ala.

Hazrat Aminuddin's one more caliph's name is Syed Shah Mohamed Quaderi and who was famous for his great endeavours and miracles and for this reason his title is known as *Ba Noor Dariya* and this reference is available in the book *Roudhatal Auliya's* Urdu translation book and which added it in the section of *Auliya Raichur*. The following are eight caliphs of Hadrat Aminuddin Ala.

1. Shah Quader Lingakotal native of Sehun.

2. Shah Khudawand Khuda Numa.
3. Meran Ji Khuda Numa.
4. Shah Fatah.
5. Shah Qasim.
6. Shah Fazil.
7. Syed Shah Mohamed Noor Dariya.
8. Baba Saheb.

The authors of books *Miskawat Nibwa* and *Tadhkira Quaderia* have mentioned some following details about his three caliphs of Hazrat Aminuddin Ala and which are very interesting to read.

Quader Lingakotal was a pious person but he was a Majzub (one lost in divine meditation). During Galba Hal (a passion of ecstasy) he was unable to follow the Shariah (Islamic) law and for this reason, he was called half caliph. As Majzub (one lost in divine meditation) used to act Kuaraq (miracle) things so, for this reason, the disciples used to think that Shah Abdul Quader Ling Band as complete caliph and they also think that Meran Ji as half caliph. As per records and references of books of biographies, it is accepted that Khudawand Hadi was complete caliph and who was greatly benefitted and favoured by Meran Ji.

9.Chain of Chistiya of Meran Ji

This chain is famous from Hazrat Khwaja Bande Nawaz to Hazrat Aminuddin Ala and also from Meran Ji to present custodian of Meran Ji's shrine the chain is same (Chistiya) and this also belongs to Meran Ji's sons and successors.

Hazrat Khwaja Bande Nawaz Gesu Daraz died in the year 825 Hegira

Shah Jamaluddin Maghrabi.

Shah Kamaluddin Biyabani.

Amiruddin Meran Ji Shamul Ashaq 902-922 Heigra

Shah Burhanal Haq Wa Din (Burhan Uddin Janem death 990 Heigra)

Khaja Aminuddin Ali death 1086 Hegira

Syed Meran Ji Khuda Numa death 1074 Heigra

Aminuddin Ali Thani death 1078 Hegira

Bade Bada Shah Hussaini

Syed Ali Hussaini death 1160 Heigra

Syed Hamid Ullah Hussaini death 1182 Hegira

Syed Jamal Ullah Hussaini death 1235 Hegira

Syed Hamid Ullah Hussain Thani death 1261 Hegira

Syed Shahwali Ullah Hussaini death 1295 Hegira

Syed Shah Thani Amin Uddin Hussaini death 1332 Hegira

Syed Noor Wali Khuda Numa Thani Hussain.

Syed Nur Ambia Hssaini present custodian.

Some caliphs of Hazrat Aminuddin Ala have also obtained caliphates from the Chain of Quaderia and the details are as follows.

1. Syed Mohammed Nur Quaderi Nur Dariya from Syed Fariduddin.
2. Syed Khuda Numa from Sheikh Mahmud Bilataf Mabud Razdan.
3. But the details of Meran's Ji caliphate of Quaderia is not available in the books and in the other reference books.

As per Shajra (genealogy), records of Chistia and Quaderia Chains which was found with Hyder Ali, who was a servant of the shrine and the details are as follows and this information is useful for the research and reference work in this matter.

It is very surprising to note that Shajra (genealogy) details of Chain of Quaderia were prepared by the former custodian's

father Syed Thani Aminuddin Hussaini but he has ignored the following two names in between Bade Shah Hussaini and Jamal Ullah Husaini.

1. Syed Ali Hussaini.
2. Syed Hamid Ullah Hussaini.

The above two were famous saints of these chains.

10. Shajra (genealogy) details of Quaderia chain

Shah Mahmood al-Haq.

Syed Meran Ji Khuda Numa.

Syed Thani Amin Uddin Hussaini.

Syed Bade Shah Hussaini.

Syed Shah Jamal Ullah Hussaini.

Syed Shah Wali Ullah Hussaini.

The above details of Shajra (genealogy) records of Quaderia Chain were prepared by Syed Thani Aminuddin Hussain, who

was the former custodian of Meran Ji's Kamraqi (design) tomb shrine on 18th Jamadil Awwal in the year 1331 Heigra. The above Shajra (genealogy) details are not complete and not having the full details and the data is not valid for the research work and information on this matter. There is Revayat (consideration) which is coming into the family of Meran Ji for a long time that Meran Ji's father's name is Shah Qasim Mahmood and if this reference is correct, then it is possible that Meran Ji has obtained the permission of Chain of Quaderia from his father. But this saint Sheikh Mahmood Shirin Dahn is a not nephew (sister's son) of Abul Hasan Quaderi.

11.The caliphs of Hazrat Meeranji Khuda Numa

In this matter, there is no information available in the books of history and biographies as well as in other reference books in the libraries about the saints of Deccan (South India) area. Despite hard tasks and endeavors, the information about five caliphs was found and the details which are mentioned as follows.

1. Syed Aminuddin Ali Thani.
2. Shah Meran Yaqub.
3. Shah Abdul Halim Chisti.

Shah Meran Yaqub in his translated book *Shamil Etqia* has not mentioned about his caliphates but he has mentioned many other details of teaching and training work of the disciples and favours of Meran Ji in such an interesting style which show that he was his caliph. The details of Meran Ji's third caliph Shah Abdul Halim's reference are available from 'Idare Adbayat Urdu's caliphate (Khilafat) information in which there is information about him that he belongs to the caliph of Khuda Numa. The above Shijra (genealogy) information also confirms the connection link of caliphate with a picture which belongs to Hader Ali Saheb in which it is shown that Meran Ji is sitting on the Masnad (throne) and against him Aminuddin Thani is standing with Morchel (fan made of peacock feathers) in his hand and one more pious person is also standing on his backside with his Morchel (fan made of peacock feathers) in his hand and his name is mentioned as Baba Halim. The above information is also confirmed in the book *Sharah Irshad Nama* in which the details of his caliphates are mentioned. His fourth

caliph's name is Shah Babber Ullah Hussaini and this information is available in the book *Tilwatul Wajud* and which was written by his disciple Maqdoom Shah Hussaini and other details from the above book are as follows. In the book *Miskiwaat Nibwa* it is mentioned that Meran Ji's fifth caliph's name is Syed Suharab Razvi.

The details of caliph's Meera Ji.

1. Syed Aminuddin Ali Thani, son, and caliph.
2. Sohrabuddin.

From the above connection of the caliphs, their further links of caliphs are mentioned hereunder as follows.

1. Syed Aminuddin Thani, son, and caliph.
2. Shah Meran Ji Dhoolpet, sister's son & caliph.
3. Amin Saheb, son, and successor died without children.
4. Shah Ghani Saheb, caliph.

1. Aminuddin Thani Ali Thani.
2. Bade Shah Hussaini, sister's son and successor.
3. Syed Ali Hussaini, son and successor.
4. Hamid Ullah Hussaini, sister's son and successor.
5. Syed Jamal Ullah Hussaini, son and successor

1. Shah Babber Ullah Hussaini.
2. Syed Maqdoom Shah Hussaini author of the book *Ganj Maqfi*.

1. Shah Abdul Halim Chisti.
2. Mir Abu Saleh Sirmast Hussaini Chisti.
3. Syed Mohammed Thani Ganj Baksh.
4. Zain Ali Roaz Bahni.
5. Sheikh Mohammed Chisti.
6. Fazal Ali Saheb Chisti.
7. Syed Abdul Jalil.

12. The books of Hazrat Meeraji Khuda Numa

In the chain of Khwaja Bande Nawaz of Gulbarga there was a tradition of writing books on Sufism and on Islamic subjects in the Deccani language so, for this reason, many disciples and

caliphs have written many books for the guidance of general people for the preaching and propagation of work of Islam as well as teaching and training of disciples in all areas of Deccan (South India). The main purpose of the above books was for the preaching and propagation of Islamic work in the Deccan (South India) and in the other areas of India.

Meran Ji wrote many books for the above purpose in Deccani (South India)language in prose and poetry. This tradition of writing books on Islamic subjects was to call the local persons on the right path towards Allah and those books were becoming very popular among the disciples and caliphs.

There is no information available about Meran Ji's disciples and caliphs, so in this matter we can say that many of them have also written so many books as per the tradition of time to enlighten the general public and such books may be available but we do not have information about such books and literature on this matter so we could not get any benefits from those best books of Sufi masters who wrote the books for the preaching and propagation purpose and in those books the knowledge of Islam is available. So, for this reason, the research work and reference of those books are very important. From those old

authors, only two authors were found by hard task and research work. It is very important that Meran Ji wrote books which have great Faiz (favour) and knowledge with them. So in this matter, Meran Ji's name will regard an important author who wrote many books on Sufism and Islamic subjects which helped to preach and train the disciples and caliphs and also which helped the work of propagation of Islam in the area of the Deccan (South India) by the grace of Allah.

1.Shah Meran Yaqub

Who was his special disciple and his caliph and who wrote *Shamil Etqia* in which he mentioned that Meran Ji's son and his caliph Ali Aminuddin has asked him to translate the above book in Deccani (South India) language from Persian but at that time he could not pay attention in this matter. When Aminuddin was died in the year 1078.Hegira and his sister's son Shah Meran Ibn Syed Hussain became his caliph and during his period Meran Yaqub showed his great interest in the translation work of book *Shamil Etqia* and completed it and presented to Shah Meran and Baba Ibrahim and both of them thoroughly checked it and liked the translation very much and appreciated his hard work of the translation.

1. *Shamil Eqtia*'s author Rukunuddin Emad was the caliph of Shah Burhanuddin Gharib and who wrote the above book and there are many chapters added in it and in which he mentioned synopsis of the books of many holy saints who left the world after their hard tasks and endeavors for the preaching and propagation of Islamic work.

Meran Yaqub has done his task in perfect balance and due to this reason, his translation work of the above work seems to be his own work and not the translation due to book's smooth language and best language work. Book *Shamil Etqias* one copy is available in the library of 'Nawab Salar Jung' and two copies are also available in the library of 'Idare Adbiaat Urdu' Hyderabad.

2.Syed Ali Akber.

One copy of Syed Ali Akbar's book *Chay Sirhar Har* is available in the library of 'Nawab Salar Jung' with catalog number 226. But on the book author's name is not available so, for this reason, Naseeruddin Hashmi wrote this book's title as a booklet of Sufism. As Hashmi could not know the author's name so he remarked on this matter that Ali Akbar may be the same person and whose details are available in *Tadhkirtal*

Auliya Deccan and who came to Hyderabad from Peshawar city. But by checking inside pages of the book it is clear that the book's author may be a disciple of Aminuddin Thani and who wrote the praise of Syed Meran and Aminuddin Thani in the first pages of the book in poetry and in '*Chay Sirhar Har*' the details of teaching and training, as well as other details of information about Syed Meran Ji's, have been added.

Book *Chay Sirhar Har*'s one copy is available with Zabih Allah Shah Saheb who is the caliph of the Iftaqar Ali Shah Watan. The author was writing this book in the format of *Nau Sarhar* of Ashraf, which is Masnavi (verse comprising couplets) and but this book is in prose. The author has added poetry in the beginning and ending of the book and in this book, there are 165 pages.

3. Maqdoom Shah Hussaini.

He was a disciple of Meran Ji's caliph Babberullah Hussaini. He wrote his booklet *Tilwatul Wajud* and this booklet's name is mentioned in some copies as *Meratal Salikin* and *Sawal Nama*. This book is available in Asfia Library Hyderabad with catalog number 621 and in the library of Salar Jung Hyderabad and its one copy is also available with title *Sawal Nama* but its catalog

number is not available but in Tarqim (details) it is mentioned as follows.

1. *Tilwatul Wajud.*

2. *Meratal Salikin.*

From the above booklet of *Sawal Nama* 'and from its Sarnama (title) and in its Tarqim (details) there is information about the native place of Maqdoom Shah is available.

Sawalnama

This book was written by Maqdoom Shah and whose native place has mentioned as Bilkanoor.

In some copies of this book and in its introductory notes its author was mentioned as Syed Mohamed Maqdoom Banda Nawaz. As there was the practice of writing the name of Bande Nawaz with Maqdoom in the olden days in the Deccan (South India) so in this matter without checking the author's name it was written the wrong name instead of Maqdoom Shah Hussaini. This book's four copies are available in the library of Salar Jung Hyderabad and one copy is also available in *Asfia Library* Hyderabad.

4. In *Idare Adbiat* Urdu Hyderabad there is one book with title *Ganj Maqfi* is available as per catalog number 837 and there is

no Tarquin (details) on it and the poet's name as well subject of the book is not available. But in its last line of poetry, it is mentioned that its author is a disciple of the following persons.

1. Maqdoom Shah Hussaini.

2. Shah Sultan Thani.

From the above information, it is possible that an author may be same Maqdoom Shah Hussaini who was caliph of Babber Ulla Hussaini. So the author has made his allegiance (pledging spiritual allegiance) with Shah Sultan Thani and who belongs to the saint of Quaderia Chain of Sufi masters. This 'Masnavi' (verse comprising couplets) has 65 lines of poetry and deals with the following subjects in this book. And the copyist's name is also available in the book as Alimuddin Shah Chisti.

1. Manazil Wajud (stages of existence).

2. Masail (matters) of Sufism.

5. Mir Abu Saleh Sarmast Hussaini Chisti.

Five copies of *Irshad Nama* are available in the library of 'Salar Jung' Hyderabad. This prose book is about Sharah (commentary) of some lines of poetry of long *Masnavi* of Burhanuddin Janem and this Sharah (commentary) is best in its

narrative form and its impressive styles so for this reason, it became a permanent authentic booklet. In these books, there is a difference of its contents and on some booklets, there is no Tarqim (details) available. And some booklets have been accepted that its author is Burhanuddin Janem. Because the booklet is about ‘Sharah’(commentary) of the poetry of ‘Masnavi’ of Burhanuddin Janem. There is one copy of this booklet with catalog number 210 and in which there are eight lines of poetry have been added by the author at the end of the booklet. In its last poetry line, it is mentioned that this booklet’s author is Sarmast and who is a disciple of Halim Shah Quaderi. In the information of the caliphates of *Idara Adbiat Urdu* Hyderabad, it is mentioned that Shah Abdul Halim Chisti is the caliph of Meran Ji. In the above information, it is also mentioned that Mir Abu Saleh Sarmast Hasan Chisti is the caliph of Shah Abdul Halim Chisti. Now the question in this matter is left that in Halim Shah’s booklet it is mentioned Quadria Chain and in the Shajra (genealogy) information it is mentioned as Chistia Chain so it is not so important because the Sufi personalities of Chistia and Quaderia Chains were used to get permission of caliphates from one Sheikh and sometime

they used to get permission of the two different Shaikhs also in this matter. So it is possible that Halim Shah has obtained the permission of caliphate of Quaderia Chain from any Sheikh of this chain.

13. His bio, links

Hazrat Sheikh Abdul Quader Jilani's one name is Meran Mohiuddin. So, for this reason, many holy saints used this name for their children as Meran and Syed Meran. Hazrat Meran Ji Shamal Ashaq's name is Amiruddin and alias Meran Ji and Shamal Ashaq was his title. In the information of the caliphates of Shams al Ashaq it is mentioned that Shams al Ashaq alias Meran Ji and his grand son's name became so much popular that many persons named themselves as Meran Ji for their children.

For the above reason, even after more than two centuries due to similar names of authors there is great confusion in this matter and due to this reason, Meran Ji's Shamsal Ashaq's books were recognized with Aminuddin Hussain.

It is fact that there were six pious personalities were there at that time and who have their similar names of Meran Ji Khuda Numa and they lived also at the same time of Meran Ji Khuda Numa and this information are available in the biographies and the details are as follows in which we will check the connection of their books with Meran Ji's personality and his endeavours and his writings in Deccani (South India) language.

1. Meran Ji's son in law's name was Syed Hussain alias Shah Meran but there is no information about his books.

2. Syed Meran Hussaini Hamumi, who lived in the same period of Meran Ji and he was died in the year 1049 Heigra and his grave is available near Golconda in Lugner Houz area.

Hakim Shams Ullah Quaderi wrote that Shah Mohammed Haji's book of *Kok Shaster* was translated by Meran Hussaini Hamumi who died in the year 1049 Hegira but the translator's name of *Kok Shaster* is Meran Hussaini but the translator of this book is not Hamumi Meran Ji sure and it may be translation work of Meran Ji Khuda Numa but there is no proof available in this matter. Also, another book of Syed Meran Hamumi is not traceable in the history records and in the old biographies of Deccani (South India) language.

3. **Shah Meran Bukhari** arrived in the Deccan (South India) along with the Mughal emperor Aurangzeb Alamgir and he was died in Hyderabad in the year 1125 Heigira and his grave is available in a Qutub Alam mosque in Hyderabad and Shah Meran Bukhari's books are not available.

4. **Shah Meran Thani**, he was a sister's son of Meran Ji Khuda Numa and his father's name is Syed Hussain Shah Meran. Due to his connection to grandfather and father, he became famous and popular as Shah Meran Thani and he was died in the year 1140 Hegira and his other details are mentioned in this booklet and his books are not found.

5. **Shah Meran Hussaini**, the author of book *Auliya Deccan* mentioned his name as Shah Meran Hussain Thani and who was caliph of Syed Khuda Wand Hadi and he was died in the year 1125 Hegira and his grave is available in the Shah Ali Banda area in Hyderabad and his books are not available. In this matter, Abdul Haq misunderstood about him and connected him with Meran Ji Khuda Numa.

6. **Meeran Yaqub**, he was caliph of Khuda Numa and he has translated book *Shamil Eqtia* and in its introduction, he added some poetry lines and it is sure that those poetry lines belongs to

him and which shows that he was a good poet and as well as the best prose writer of his time. As per records from the poetry of the above poet, it shows his connection and relation with Meran Ji but his other books of prose and poetry are not traceable and also not known.

Books.

The books in which about Meran Ji's life and achievement details are mentioned are as follows and which are old and very authentic as well as reliable and but also which are not traceable. *Tadhkirtal Anwar Aqyar*.

After the above book *Miskawat Nibwa* was published which is very famous and popular and after *Miskawat Nibwa* many other books were also published and became famous but in all of them and references from book *Miskawat Nibwa* have been used in this matter. The compiler of book *Miskawat Nibwa* has mentioned the details of Meran Ji's books and his writings which are as follows.

1. Meran Ji after obtaining caliphate from Hazrat Aminuddin has started the work of teaching and training of disciples, followers and as well as preaching and propagation work of Islam in the

area of Deccan (South of India) in Deccani native language and for the above reasons and for above works he has written the following booklets.

- 1.He wrote booklets in Deccani language.
- 2.He wrote many booklets.

Meran Ji's Persian books of poetry or prose are not found in the records of history. So, for this reason, it is confirmed that Meran Ji wrote his booklets in Deccani language which was best media at that time for the general persons to understand his teaching and preaching work in the area. In all, over Deccan (South of India), Deccani language was spoken and able to understand among the people during that time. The compiler of book *Miskwat Nibwa* mentioned his following two booklets which are as follows.

- 1.Risala Wajudia.
- 2.Risala Qarbia.

But about *Risala Qarbia*, it is not sure that it was totally damaged . As inside and outside of Hyderabad city, there are many libraries are available in which there are many books of Deccani language are found in large numbers and in them the author's name and other details are not mentioned and also proof

from the inside of the books are not traceable. So in such books no titles are available .

For the above reason in such books, Meran Ji's booklet *Risala Qarbia* may be available. It is also very interesting to note that some copies of a booklet of *Risala Wajudia* are available without any titles on them and on one copy the author's name was mentioned as Mohammed Chisti. Despite so many mistakes of copyists the following books of Merani Ji are found in the libraries .

Prose magazines.

1. 'Risala Wajudia.'
2. 'Risala Marqubul Qalb'.

Poetry.

- 1.'Basharatal Anwar.'
- 2.Two Masnavies (verse comprising couplets).
- 3.Two Ghalas(odes).

Meeran ji's achievements of prose and poetry have been mentioned separately with his books and these details are as follows.

About Meran Ji's *Chakki Nama*, in this matter, there is some clarification which are very important and which are mentioned as follows.

The book *Chakki Nama* is available in the library of *Idare Adbait Urdu* Hyderabad on its catalog number 38. Dr. Zoor in his book *Tadhkirta Urdu Muqtat* volume one has mentioned the following details which are as follows.

The book's title was mentioned as *Chakki Nama Ifran* and author's name was written as Meran Ji Hussain Khuda Numa and year of publication is before 1070 A.H. and it was written in the year 1156 A.H. Meran Ji wrote this booklet about songs of Chakki (handmill) for his disciples and in these songs matters of Sufism and other Islamic teachings were added so that while work of Chakki (handmill) the disciples should remember about Allah and his lat prophet and his preachings.

Syed Meran Hussaini who was an employee of a royal court of Sultan Abdullah Qutub Shah in the Kingdom of Golconda. The books of poetry of Meran ji are not available in other libraries.

But Meran Ji's book Urdu Sharah (commentary) of *Sharah Tamhidat Ain Qazat* is a very famous book of his time.

Dr. Zoor in the book of *Tadhkirta Maqtoat* stated the following information which is as follows and which is very important for the research and reference work.

Copies of *Chakki Nama* of Hazrat Khwaja Bande Nawaz and Shah Meran Ji Khuda Wand Numa are available in the library of *Idare Adbiat Urdu* Hyderabad and its catalog number is 38 and 42. So it is possible that this *Chakki Nama* was written in the above tradition and its author has mentioned in its one poetry line as Khuda Wand Khuda Numa and in another line of poetry, the author mentioned his Murshed's (master) name, Aminuddin.

Dr. Zoor has mentioned the following details about *Chakki Nama* which are as follows.

In the book *Chakki Nama* it is mentioned its catalog number 38 and the author's name as Meran Ji Hussain Khuda Numa and also all his details are available in it. And in another book Farooqi's *Chakki Nama* the author's name was mentioned as Shah Meran ji Khuda Wand Khuda Numa.

But in *Tadhkirtal Maqtat* vol 3, it was written by another Farooqi's *Chakki Nama* as per catalog number. 657 and in which there are also some details are mentioned about *Chakki Nama* as per catalog number 38 and its author's name is

mentioned as Shah Meran Ji Khuda Numa. In volume number 5 it is mentioned about Syed Meran Hussain Khuda Numa for his booklet *Risal Wajudia* and in which also it is clarified that *Chakki Nama* was written by Meran Ji.

As per all above details and information it seems that Dr. Zoor thought that following two Sufi masters are same and this information is not correct and so it is baseless to accept this information and the details in this matter.

- 1.Syed Meran Ji Khuda Numa Abdullapur Karwan.
- 2.Syed Khuda Wand Hadi or Syed Hashim Khuda Wand Hadi Khuda Chincholi.

As a matter of fact, both are great pious personalities of their time and both were caliphs of Hazrat Aminuddin and both were Sadats (descendant of the holy prophet) and they are also well known as Khuda Numa. For the above reasons, it is possible that both names are mixed in the books and biographies and so there will possible such a great confusion and misunderstanding in this matter.

‘Chakki Nama’

As a matter of fact *Chakki Nama* was written by the pious personality of his time Khuda Wand Khuda Numa of Chincholi

and it is his great achievement from all angles because in this book great details of information are available in it. In this booklet, the author's name is available in the last lines of poetry and the details are as follows.

Irfan Ka Chakki Nama

Bole Syed Khuda Wand Khuda Numa

If Khuda Wand Hadi was not a poet then we should think that somebody was writing the details which are as follows.

‘*Bole Syed Meran Ji Khuda Numa*’ instead of ‘*Bole Syed Khuda Wand Numa*’ was written. As Khuda Wand Khuda Numa himself was a famous poet of his time and his some Ghazals (odes) are also available in the library of ‘Salar Jung’ Hyderabad.

In the above *Chakki Nama*, it is mentioned that it was written by Khuda Wand Khuda Numa and its best proof is Farooqi's *Chakki Nama* and may be its author was a disciple of Khuda Wand Khuda Numa and for this purpose for the sake of Tabrak (relics) first three lines of poetry are added in this book in the of name of his master. The author of his book also mentioned in the last three lines of poetry about his master Khuda Wand and

after this, he mentioned his pious master Aminuddin Ala and in the last line of poetry, he used his poetical surname.

Dr. Zoor also has clarified that the poet was a disciple of Khuda Wand Khuda Numa. But Dr. Zoor could not distinguish themselves and he thought that Meran Ji Khuda Numa is also Khuda Wand Khuda Numa and in short, he thought both were same personalities and so on this presumption, he is not right. As per the above clarification of Zoor, Nasiruddin Hashmi has also mentioned in his book *Deccan Men Urdu* 'that *Chakki Nama* was written by Meran Ji Khuda Numa.

14. The year of Death

All writers of biographies and as per history records it is mentioned that Meran Ji left this world in the year 1070 Hegira but Khuda Numa's caliph Meeran Yaqub has written in his book *Shamil Etqia* that he was died in the year 1074 Hegira and this detail is available at the beginning of the book. About his son, it is mentioned in the above book that his successor was died after four years of his death in the year 1078 Hegira and in this booklet Meran Yaqub's information about Khuda Numa's

birth already mentioned in the previous pages. So, for this reason, Khuda Numa's year of death is correct as per reference is given by Yaqub Meran as he is the most authentic personality of his time, so his information and details are available in many books of history and biographies.

Khuda Numa's son and successor Aminuddin Thani constructed his father's tomb during four years of his caliphate. The tomb is in 'Kamraqi' style. Khuda numa's sister's son's tomb, which was constructed in the Mangalhat area of Hyderabad is also in the same style of 'Kamraqi'. In Hyderabad, there are two tombs available in 'Kamraqi' styles which are rare and have very much attraction for its lookers. Meran Ji's tomb is available in Abdullapur village which is now known as Zia Guda in Karwan area of Hyderabad city.

On the inside of the tomb of Meranji, there are other four graves are available and their details are as follows.

His son's grave is available on the right side of his father. For the other three graves, there are different pieces of information which are available on this matter. But the compiler of book *Miskat Nibwa* has given full details in this matter which are very helpful to know the correct details of all these graves.

Aminuddin Ali Thani's grave is available on the right side of his father's grave and on the left side the grave of Bade Shah Hussaini is available. As per the reference of book *Miskawat Nibwa* the grave of Syed Ali Hussaini is available on the foot side of the grave of his father. On the foot side of the grave of Meran Ji two other graves are also available and in them one is on the right side in which Syed Ali Hussaini is buried on the foot side of the grave of his father and on the left side on the foot side of the grave of Aminuddin Thani the grave of Hamid Ullah Hussaini is available.

At present, the caretaker of the shrine is Syed Luft Ullah Hussain Kuda Numa who is a very kind hearted person and allowed us to visit the shrine building which is very wide and also it is covering the very vast open land area.

The caretaker of the custodian cooperated well with us in this matter and he has given us a copy of the biography of Meranji Khuda Numa in Urdu language and with his kind help and cooperation, this booklet is translated from the Urdu language into English.

There were tremendous peace and comfort available in the shrine area due to kind grace and mercy of Allah and this is a

fact which can be noticeable there and which will cause the visitors to have Sakina Qalab (peace of mind) there.

15.Meeran Ji as a poet

He was great Sufi as well as an Islamic poet and writer of books of his time but comparing his status with poets of Golconda and Bijapur kingdoms with poets of Muqimi, Amin, Sanati, Malik Khusnud, Rustumi, and Nusrati who were great poets of Bijapur and poets of Golconda Mohammed Quli, Abdulla Qutub Shah, Wajhi, Ghwasi, Ibn Nishati, his status and position is less literally. But Meran Ji used his poetry for the teaching and preaching work as well propagation work of Islam in the area of Deccan and this work was already started before Meran Ji in the olden days of Sufi saints and other Islamic personalities in the areas of Deccan. From the poetry of Meran Ji, the details of this movement and its grand success is known clearly. In his Nazam (poetry) *Basharat Anwar* his style and perfection of description is well known.

As a matter of fact Meran Ji's status is well known as a prose writer than poet and for this reason Abdul Haq in his book *Urdu Ke Nashanum Mein Sufiakaram Ka Kam* and 'Qadim Urdu' and Nasiruddin in his book *Deccan Mein Urdu* wrote about Meran Ji

as best prose writer only. In the olden days during the eleventh century in the Golconda Kingdom the writers have not cared and paid much attention to the development of Urdu prose, but during that century many prose writers were born there and their names are as follows.

1. Meeran Ji Khuda Numa.
2. Moulana Asad Ullah Wajhi
3. Meeran Yaqub.
4. Abid Shah.

But during the time of Meran Ji in the city of Bijapur, the prose writing, art was developed very much and reached to the high level of improvement.

In Golconda Wajhi's prose book *Sab Ras* is very popular and famous, but Meran Ji's prose book *Sharah Sharah Tumhidat Ain Qazat* which is a very long book and there are many hundred pages in it and in which Meran Ji's perfection of description is available and also it shows his great talent and mastery in the Urdu language. This is not only his prose work of great importance, but he had written many other booklets and out of which only two are available.

Book 'Sharah Sharah Tumhidat Ain Qazat'

The author of this book is famous and well known as Qazi Ain al Qazat Hamdani and he is also famous for his research in Islamic knowledge and he was a disciple of Ahmed Ghazali and who was the brother of Mohammed Ghazali and he followed Chisti Chain and got benefits from this Chain.

In this book Qazi Saheb was very dared to declare some details of Israr Ilahia (divine secrets) and for this reason Islamic learned persons were upset and angry with him and they have issued (a fatwa) a religious proclamation connected with death and for this reason he was burnt alive in the year 525 Hegira by order of the minister Qawam Uddin Abul Qasim of Sultan Sanjar.

This book was written in the Persian language. But it is well known that this book is written in Arabic language. Hazrat Syed Mohammed Gesu Darwaz was written this book's commentary in Persian language and Meranji has translated Persian text into Deccani language and this book is available in '*Salar Jung*' library Hyderabad with its catalogue number 132. In its Targqim (details) Abdul Haq mentioned that book *Tamhida*' is written in the Arabic language but as a matter of fact Qazi Saheb has written this book in the Persian language and the references

from this book are mentioned as follows. Abdul Haq could not find the original manuscript of *Tamhida* nor *Sharah Tamhidat* of Hazrat Bande Nawaz. So he has copied the first line from the book *Qadim Urdu* and from page number 210 in which it was mentioned that this is not translation of any commentary nor it is new commentary but it is translation of original text from the book *Tamhidat* in Deccani language so Abdul Haq has taken the above decision. Actually, it is the case because in its first line of the book Meranji has written *Hamad* (praise of Allah) in his style and in *Tamhidat* of Hazrat Gesu Daraz there is no above such details are added in it.

As a matter of fact Meranji's book *Sharah Sharah Tamhidat* is not the translation of Hamdani's book nor it is translation work of commentary on the book of Hazrat Gesu Garaz as per the opinion of Abdul Haq. As per details which are available in 'Salar Jung' library Hyderabad in its Sarnama (details) it is clearly mentioned that it is separate commentary book of *Tamhidat* and also it is not linked with Hazrat Gesu Daraz's commentary book of *Tahmidat*. And also it is not translation work of commentary book of Hazrat Gesu Daraz .

Meranji's book is commentary of *Tamhidat* but so while writing it he has kept the original text book of Qazi Saheb and commentary book of Hazrat Gesu Daraz before him and followed both books in his commentary book and sometimes he will find near the original textbook and sometimes he will find also near the commentary book of Bande Nawaz. It is the fact that he found always near in the commentary book and in this matter, it is clear that he used to get meanings from the commentary book, but he will use to explain the matter in his own style and manner and specially for the explaining some problems he used to put used own examples in this matter and he also used to refer some lines of poetry of Deccani (South India) language. Against the original textbook and its commentary book, Meranji used the quotation of the complete translation of the traditions of the holy prophet of Allah and verses from holy Quran and which shows his feelings of responsibility in this matter. This arrangement in the book was not done by the author book or its translator Hazrat Gesu Daraz.

As a matter of fact, Meranji's book is a commentary of *Tamhidat* and it is based on the commentary book of Hazrat

Gesu Daraz. So this book is given name as *Sharah Sharah Tamhidat*.

In his book, Meranji has added preface which is as per the original textbook, but in its commentary book, there is no preface available in it. From the textbook and from its commentary book by Hazrat Gesu Daraz it is clear that Meranji's book is a separate commentary book and but which is based on the commentary book of Hadrat Gesu Daraz.

In the book *Tamhidat* by Hamdani there are 10 chapters which added to it. The Meranji's book is also covered ten chapters in it but there is no separate chapter added in the book and all chapters are mixed together.

In the library of 'Salar Jung' Hyderabad, two copies of the book *Sharah Sharah Tamhidat* are available as per catalog number 132 which was written in the year 1066 Hegira and it is having 464 pages. And as per catalog number 133 this book was written in the year 1182 Hegira and it is having 388 pages.

Abdul Haq has written that he has two copies of the book with him and which belongs to the year 1021 Hegira and 1076 Hegira but the year 1012 Hegira is not mentioned correctly on the book as Meranji's year of birth was already discussed in the

early pages of this book. This book's one copy is available with the following institutions.

1. Rouzatain library Gulbarga.
2. Royal Asiatic society Calcutta.

This book is very lengthy so it is very difficult to print at the present time and for this reason, in the beginning and its ending in its catalog number 132 brief description of the book is added and in its catalog number 133 some differences in the book are added in the margins .

So for the above reason Meran Ji is included in the old prose writers of Urdu language of his time and due to his hard tasks and endeavors in the Urdu prose and due to these facts the standard and style of Urdu prose was established and improved very much. So for the reason, there should more research and findings are required so that there should be more positive results and benefits will be possible in this matter.

16. His live miracle

This is Meranji's miracle which is alive in Hyderabad even after his death of 363 years. The ash (ou'di) of aloes wood and

aloe scented stick (Agar Batti) which is distributed in the shrine of Meranji are very useful for the children at the time of primary teeth when it will erupt and shed. So it will help in this matter as it will stop motions, fever, vomiting, ear pain, uneasiness and un-comfort and in such case the ash will help the teeth to appear while breaking through the gum of the children and the teeth will erupt and the process in this matter is as follows .

How to use?

- 1.Motion
- 2.fever
- 3.Vomiting
- 4.Ear pain

In the case of the above symptoms in the child, the ash (ou'di) of aloeswood and aloe scented stick should be applied under the gum at about 6 months of age.

The above-mentioned Faiz (favour) and live miracle is available in Hyderabad from the shrine of Meranji since a long time and many children were benefitted and still the process is in progress in the shrine due to the kindness and mercy of Allah

and this is old and well-known fact and the story is very old and famous among citizens of Hyderabad .

This is the time-tested remedy of the children and which is famous since the olden days and but still it is not known to some persons as Hyderabad city has been expanded to unlimited areas with new citizens who are migrating from many other areas of India and as well some other parts of the state.

Now, due to internet facility, it will spread this news of a live miracle throughout the globe.

So for the above reason of the live miracle in the city of Hyderabad, all people have recognized his Vilayat (saintliness) and also accepted his alive saintly status and position so, for this reason, a large number of people visit the mausoleum to pay humble respect.

This mausoleum is always visited by visitors for the benefits of great blessings from there. Also, this mausoleum in Hyderabad which is famous for a long time for the fulfillment of desires and wishes of the persons who visit the mausoleum there. For the above reason for 24 hours the large stock of the ash (ou'di) of aloeswood and aloe scented stick is available in packets and kept ready for the distribution to the needy people

for free of cost for the charitable service for which the trustee deserve Allah's blessing and mercy.

The content of this article is provided for education and information purposes only.

The eruption of primary teeth.

The following chart shows when your child's primary teeth (also called baby teeth or deciduous teeth) should erupt and shed. Eruption times vary from child to child.

As seen from the chart, the first teeth begin to break through the gums at about 6 months of age. Usually, the first two teeth to erupt are the two bottom central incisors (the two bottom front teeth). Next, the top four front teeth emerge. After that, other teeth slowly begin to fill in, usually in pairs -- one each side of the upper or lower jaw -- until all 20 teeth (10 in the upper jaw and 10 in the lower jaw) have come in by the time the child is 2 ½ to 3 years old. The complete set of primary teeth is in the mouth of the age of 2 ½ to 3 years of age to 6 to 7 years of age.

The eruption of primary teeth.

The term 'eruption' refers to the tooth breaking through the gum line. In babies, tooth eruption is also called teething. The timing of tooth eruption differs from child to child. For example,

one child may cut their first tooth when only a few months old, while another may not start teething until they are 12 months old or more. While the timing may vary, the order of tooth eruption is generally the same. This includes:

The two front teeth (central incisors) in the lower jaw are usually the first to erupt. This occurs somewhere between the ages of six and 10 months.

The two front teeth (central incisors) in the upper jaw erupt between the ages of eight and 13 months.

The lateral incisors, which are the teeth on each side of the central incisors, erupt in both the upper and lower jaws between the ages of eight and 16 months. The lower set tends to erupt before the upper set.

The first set of upper and lower molars (flat-surfaced back teeth) erupt between the ages of 13 and 19 months.

Canine or 'eye' teeth sit beside the lateral incisors and erupt in both the upper and lower jaws between the ages of 16 and 23 months.

The second set of upper and lower molars erupts between the ages of 25 and 33 months.

Generally, the average child has their full set of 20 primary teeth by the age of three years.

So for the above reasons this shrine is very famous for a long time in Hyderabad city for remedy of primary teeth problems and its immediate cure and good effect and action and for the above reason contents of this article is provided for unknown persons for education and information purposes only.

Reference :

‘*Meran Ji Khuda Numa*’, Urdu book by Dr. Abdul Hafeez Qatil published by Idare Adbiat Urdu Hyderabad.

The End.

